

CRIMINAL
Taken in the
WORK of his **HAND**
OR AN
N S. W E
T O

IN **JOHN COWELL** his Book, Entitled
The Snare broken. Wherein his Pretended Ground
for departing from the Truth contained in the
fourth Commandment, is weighed in a just Ballance
and found lighter then vanity, and the Seventh
Sabbath of *Jehovah* stands like a Rock against all
opposition.

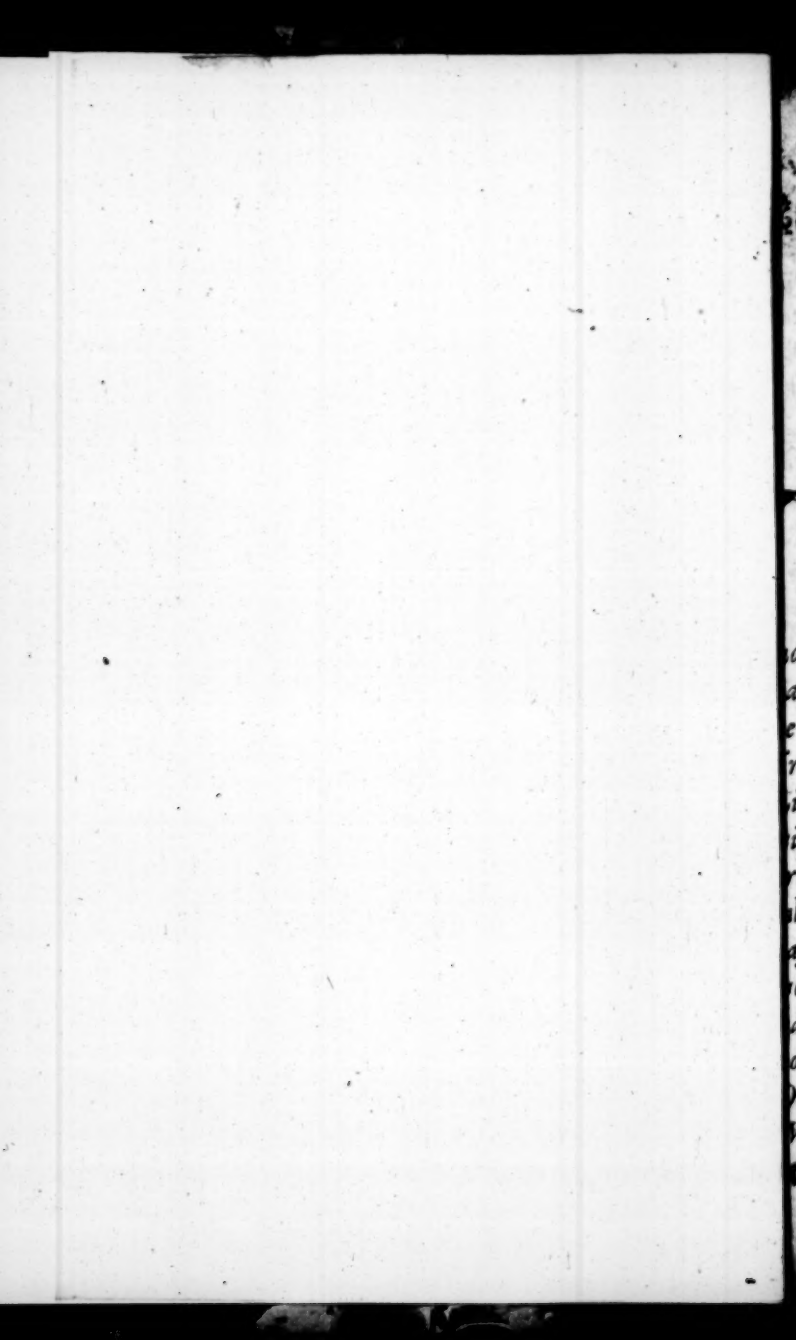
To the which is Added
Brief Account of our Grounds for the Observance
the Seventh-day Sabbath, according to the Com-
mandment.


By **EDWARD STENNET.**

SAL. 119.29. *Remove from me the Way of Lying,
or give me thy Law graciously.*

ROV. 28.4. *They that forsake the Law praise thee
O Lord, but such as keep the Law contend with them.*

1M. 7.7. *Is the Law Sin? God forbid, nay, I
know not Sin, but by the Law, for I had not known
except the Law had said, Thou shalt not covet.*





To the READER.

Courteous Reader,

TRUTH is the greatest Jewel, yet when it is sold, there is boasting, and no men more Cruel to it, then those that once professed it, and God in judgment suffers some to fall, that have seen it, at those may stumble, that will not see, sad is the state of those Churches that oppose the truth of the day, in its day, because they are so liable to defile their Tables with the filthy Vomit of Apostacy, for no man can requoile, and draw back from God, but some one or other will take pleasure in him, which is the great incouragement of Backsliders, in this day, because the more they Backslide, the more Company they have, and the better acceptance, and the more popular Applause, which they so much itch after. Oh! how should the Churches then tremble at the Word of Jehovah, and take heed, that they hide not their eyes from the Lords Sabbath, nor any

To the Reader;

other truth, lest they defile their Tables by receiving, and encouraging Apostates, to make the hearts of the righteous sad, and involve themselves in other Mens sins, the Consideration of the opposition, that is against the Sabbath, is enough to make any Ingenious soul to search into it; Never did I see so much mire and dirt cast up against any truth, as against this of the Sabbath, but the Truth shines transparently, and carrieth conviction in it; and though many have attempted to Answer our Arguments for the Sabbath, yet many of them, they have always left untouched, which shews that Truth is strongest; and those aspersions which they have cast on us lies in heaps at their own doors, for who so guilty of persecuting Principles and Practices, as the First Day-observers, and who so involved in Ceremonies as they, who have the anointing Oyl, the linnen Garments, the Altar, the Incense, and many more; and although this is general disease, yet it is past over; But when small number of those that keep the Sabbath were infected with this disease, then we must be condemned with them, yea, and the Truth itself although we testified against them; and it is the Grief of those that thus cast dirt, that we keep our selves from being guilty of those unjust imputations; And it is well known by some, who endeavors there hath been to make us miscarry that so they might have taken occasion to per-

To the Reader.

tempt upon us, and the Truth it self, but they
ve been taken in their own snare; I shall not
tain the Courteous Reader from the sight of an
snared man, who hath betrayed his trust, and
desperate against himself; and this folly ha
uld not conceal, but hath shewed it in Print;
and I wish it may be a Sea-mark, that others
ay take heed how they Sail. Those that love
ight more then darkness, let them Read, Ask,
nock and Seek, and they shall find the Law of
ods Mouth, as those that find great spoil.

EDWARD STENNET.

The Ensnared taken in the Work of his Hands.

MASTER COWELL, I have Read and Considered your Book, and after waiting upon the Lord, I found my Heart Engaged to Give you an answer, for the sake of those that are weak in the faith, and for your own sake, for it may be God may bring you to Repentance; and first I begin with the Title of your Book.

The Snare is Broken.

Ans. In these three words, here is Ignorance, Pride and Passion; if any of them had been absent, you would have found out another Title, for what man in his right minde can think, that the most High God gave ten lively Oracles as so many Snares, or that the Sabbath was laid as a Snare in the Heart of the Tables? Did not *Je-
rovah* himself rest on the Sabbath? and did not Christ and the Apostles keep it? were they in the Snare? and when Christ saith, *The Sabbath was made for man*; if you might interpret this Text according to your Title, then it will follow, *A Snare was made for man: David walked*

at liberty because he fought Gods Precepts, but your liberty is to abolish them, and break them for he that offends in one point, is guilty of all. Lay your hand upon your mouth, call Gods Law no more a snare, lest you provoke him to raise snares upon you.

The next thing in your Title page is, that your Beam of Legal Covenant Light is darkned, but more clear shining forth of the Gospel light and truth.

Ans. By this legal Covenant, you mean the ten Commandments, and what light you have from them, it seems it must be darkned but if the light in thee be darkness, how great is that darkness? to the Law and to the Testimony, if they speak not according to this word, it is because they have no Light in them. But what is the Light of the Old Covenant? (as you are pleased to call it) that it must needs be darkned; the first Commandment shews the true God, who is light, and in him is no darkness at all, the second Commandment forbids all Idolatry, the third Commandment proclaims Gods Name, and secures it from being Blasphemed, the fourth Commandment holds forth mercy to Man and Beast, and the Memorial of the wondrous Works of God, and altogether they hold forth love to God, and Gods mercy to Man; what Gospel-Light then is there? to darken our love to God, or Gods grace and mercy to man, is the Law against the Promise, or the Promise against

the Law? doth not mercy and truth meet together and righteousness and peace kiss each other. but who is so blind as to kiss your Lipps, seeing you have given such a wrong answer.

The third and last thing in your Title page is, your abuse of that Scripture, *Luke 22. 32. And when thou art Converted, strengthen thy Brethren*, this Text you bring, as if it suited your Case, as if now you were become a Convert. Since you are bold to transgress Gods Law, for these words were spoken to *Peter* who had broken the third Command in Cursing and Swearing, and the ninth by bearing false witness, but when he was Convinced of these his great sins he went out, and wept bitterly, *Peters* Conversion was from breaking Gods Law, and became a faithful keeper of it, and your Conversion is from being a keeper of Gods Law, to be a Breaker and a Violater of Gods Law, and shew me such a Conversion in the word of God as yours, that ever any was reckoned Converted, because they broke some one or all the ten Commandments; therefore strengthen not your hands in an evil way, and do not beguile the Simple, with abusing Scriptures, and stay till you are Converted from the Errour of your way, as *Peter* was, that so you may strengthen your Brethren; and for this end study Gods Law which is perfect, Converting the soul, that you maybe converted as *Paul* was, *Who had not known Sin but by the Law*, *Psal. 19. 7. Rom. 7. 7.* Having

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Having thus knockt three times at your door, I come into the Porch, and take Notice of some Passages in your Epistle ; First, you excuse your turning aside by the frailty of some Christians, but cannot give one instance that suits your case, That ever man had cause to Repent that he kept the Sabbath, or that ever any one was first against any one of the ten Commandments, and then for it, and afterwards against it, like your self.

Secondly, you say, *That there is nothing more easie then to err, and there is no man but errs sometimes: and hereof the Apostle saith, Be not deceived; and this Caution was given to them that desired to be under the Law, Gal. 6. 7. Chap. 4. 21.*

Ans. The Apostle gives this caution to engage souls to walk according to the Law, for he is in the verse before, exhorting those that are taught to communicate to those that taught them in all good things; and when he is pressing the same duty, how doth he inforce it; *Gal. 6. 7, 8. 1 Cor. 9. 9. Say I these things as a man? saith not the Law the same? It is written, thou shalt not muzzle the Mouth of the Oxe that treadeth out the Corn; Doth God take care for corn, or for our sakes was it written: doubtless for our sakes it was written: And though some of the Galathians desired to be under the Typical Law, and sought Justification by works of the Law*

Law, yet this was not the case with all the *Galatians*, neither was any of the Primitive Christians so weak, as to make a question whether they should keep the ten Commandments or no; and how greatly do you err in this, in applying those Scriptures to us, which are justified freely by Grace, and desire to answer the End of Christs Death, in fulfilling the righteousness of the Law, which the Apostle spoke to those that sought Justification by the works of the Law, *Rom. 8. 4. Gal. 5. 4.*

But it seems, the main Scripture which shewed you that we are mistaken in keeping the Sabbath, was *John 16. 14. He shall Glorifie me, he shall receive of mine, and shall shew it unto you.*

From whence you conclude, *That the Sabbath is not of this Complection, for it is none of Christs.*

Ans. Oh! what ignorance and darkness is here? what colour of Proof is here in this Text, to turn any man away from the Sabbath? what, could you not read the following words, *ver. 15. All things that the Father hath are mine, therefore said I that he shall take of mine, and shall shew it unto you;* now you acknowledge, that the Father had the Sabbath, or the Sabbath was one of the things that the Father had; and Christ saith, *That those things that the Father hath are mine:* and so by your own way of Reasoning, the Sabbath is Christs Sabbath, he is Lord of it, and he gave it on *Mount Sinai*, as is manifest, *Heb.*

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12. 26. *Whose voice then shook the earth; but he hath Promised, saying, yea once more I shake not the Earth, but also Heaven.*

And whereas you charge the Sabbath-keepers, in that you were necessitated to pay them for their Sabbath-keeping.

Ans. It is contrary to the Principles and Practices of all the Sabbath-keepers, to hire any one to keep the Sabbath; if this was your practice the more was your shame, and if you could go on for several years in such a sin, it is no wonder if your heart be hardened, if you could hire men to keep the Sabbath when you were for it; no question but you can as well hire others to break the Sabbath now you are against it, And doth this become the Leader of a Church to be Partaker with his Brethren in sin? and then publish their sin: or to hire them to put their feet into the Snare, (as you call it) and then make an out cry against them for so doing.

Having passed in at the Door and Porch I come now into the House, and I find it full fraught with Dirt and Stones (in stead of Arguments) to cast at the Truth, and the Professors of it, for you have spent one Section, to shew the Miscarriages of Mr. Pooley, and some others, concluding that these Miscarriages were the direct tendency of Sabbath-keeping, which made your

your beam of Sabbath-light heavy, even unto hearty repentance.

Ans. I thought you had learned better, then to judge of the truth by the miscarriages of its Professors, by this crooked Rule you may forsake all your Profession, and some with you, in this Confederacy may offer the same Arguments against Baptism, and other Truths; *But the ways of the Lord are right, and the just shall walk therein, but the Transgressors shall fall therein.* Mr. Poeley and some of those you now cry out against, have returned and profess'd their Repentance, which proclaims your shame in this matter, for you are fallen below Christianity and Manhood, in publishing the faults of those that have confess'd them; and what do you cast upon the most High God, who gave the Sabbath with a loud Voice from Heaven, and yet it directly tends to carry men into such pernicious principles and practices as you speak of; And if I should shew the true and natural intent of the principles of such as are one with you in abolishing the Ten Commandments, I should over and above retaliate, and shew that it roots up all Religion at once, and leaves nothing standing, as I have done already in my other Books.

You

You complain, *That your Beam of Sabbath-light, hath been a heavy Beam unto you, of which you heartily repent.*

Answ. So it may be very well, because your word is *Tea* and *Nay*, so that you are not to be trusted: it may trouble you to see your self fighting with your self; and that although you have altered your practice, yet you cannot answer your own Arguments; you should first have answered your own Books, before you had meddled with other Mens; and I do pity your case, that you should be so burthened with your word, and caught in your own Net, which make you to fling *German* dirt at the Sabbath and Sabbath-keepers, whom you know are innocent in this matter, and as for your Repentance (to your shame be it spoken) it is foreign to the Scriptures, for no one President can be given of any Mans Repenting for keeping any one of the ten Commandments.

Your next Section is, a Quarrel about the Beginning and Ending the Sabbath, because some kept it from Sun-set to Sun-set, and others from Evening to Evening, from whence you ignorant conclude, *They did not know which was the day.*

Answ. This is so ridiculous, that it needs no Answer, were it not for fear you would be wise in your own eyes; some keep the first day from Evening, others from Midnight to Midnight, and yet you question not their knowing the first day.

and it is very much that you could not see this fault in the Sabbath-keepers, in no less time then the space of seven years: for you began to keep Sabbath in the year 61: but your trouble at this began not till 68: and it is well known that all the Sabbath-keepers do celebrate the Sabbath from Evening to Evening, and if any begin their Evening some Minutes before others, what hurt is in that? seeing they are willing to end their Sabbath with their Brethren, rather then any offence should be given; many of the Saints that agree about Ordinances, do differ about the performance of them, is their practising of Ordinances therefore not worth a rush? (as you vainly word it,)

And how unmanly are you in this, in putting *Mr. Gretrix* in print? with an out-cry against his principle, without shewing his Grounds, and whatever his principle is in this matter, why should it be in your Book, seeing it is not in Print? what if he holds, that as *Jonah* was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights in the heart of the Earth; but you had no reason to mention this, because it is more then probable you had not the Reason to answer it: and though the first day is mentioned in the *English* Translation you quote, yet in the *Greek* it is one of the Sabbaths, which may signifie (for ought you know) some one day of the week, and
not

not precisely the first day; not that I will undertake to determine this Controversie, though I thus speak to give you a Check for abusing your Betters.

Your next Sect. Is an History of a woman that keeps the Sabbath, and yet denies the Lord Jesus to be the Messiah, from whence you were put to a great stand, as all that fears God, and loves the Lord Jesus Christ, must needs think you should, the Sabbath as you conceive leading to deny Christ.

Ans. Here you cut off all the Sabbath-keepers and many other Christians at one blow, as no fearers of God nor lovers of Christ, for we do judge there was no occasion at all for your calling the Sabbath in question, because of the sin of the foolish Woman, and how Monstrous it is to Imagine? that ever God should give a Law of Life or Light to kill souls, and to teach them to deny his Son; and where are you plunged but in the Ditch with her, because she denied the Authority of the Son, therefore you must deny the Authority of the Father, because she denied the four *Evangelists* and the *Epistles*, therefore you will deny the Commanding Authority of the Law and the Prophets, which proves the truthfulness of the four *Evangelists*, and the *Epistles*.

And it is well if her blood doth not lie at such doors, as your own, for what more ready way

then

ere to make souls call in question the *Evangel*
 s and the *Epistles*, then to hear men flight
 the Law, and the Prophets, and endeavour to
 Christ and his Apostles against them, the
 which I could abundantly make manifest, if it
 is my present task, and though this Woman
 is greatly, in denying of the Lord Jesus, must
 therefore deny his Sabbath, because she
 tended to keep the Sabbath, by this way of
 reasoning, whither will you go? Shee profes-
 sion to keep the other Nine Commandments,
 you therefore break them all? And why
 ould you so wickedly fasten this Hellish Prin-
 ciple on Mr. *Pooley*, who never held it, & there-
 fore it highly Concerns you to put out another
 book, not Canting, but Recantiug, that ever
 should do so wickedly as thus, to aspers
 slander so many.

And as for what you say of the *Ebionites*,
 mentioned by *Eusebius* which kept the Sab-
 bath, and rejected *Pauls Epistles*, its all to no
 purpose, yet I will answer it by a History out of
 the same Volume, which take as followeth,
 Socrates in *Eusebius*, Page 353. Touch-
 ing the Communion, there are Sundry Obser-
 vations and Customs, for though in a manner
 the Churches throughout the World do
 celebrate and receive the Holy Mysterics,
 on Sabbath day after other, yet the people
 inhabiting *Alexandria* and *Rome*, of an Old
 Tradition

Tradition do not use it ; the *Egyptians* A
 joyning unto *Alexandria*, together with
 inhabitants of *Thebais*, use to Celebrate
 Communion upon Sunday, yet do they not
 ceive the Communion as the manner is amo
 the Christians ; for when they have banqueted
 and filled themselves with sundry delicate di
 es, in the Evening after Service they use
 communicate ; so that you see in those da
 almost all the Christians in the World did kee
 the Sabbath, and the Sabbath-keepers were
 best Christians, and were most careful of Ch
 Ordinances, when the Sun day or First-day
 servers were rude and extravigant, contrar
 the manner of the Christian Sabbath keep

In your fourth Section, you charge me
 a desperate Sanguinary principle, wonder
 that any man that hath the least fear of
 should hold such a principle, because verily,
 lay, threatnings and slaughters are bre
 forth in it against the disciples of the Lord
 su, as ever they were by Saul, Acts 9.1.

Comparing your words with my own
 nocency in this matter, it was my purpose
 to answer a word, but for the sake of
 Simple, chat are ready to believe every wo
 Take this short Reply,

It is strange that you should hold Com
 nion with Persons of this principle for so
 years, and proffer the same still, although
 you say) it breaths out threatening and fl

against the disciples of Christ; and you wonder that any that have the least fear of God should give entertainment to such a principle: and alas, this Clamour is not against me, but against God, for you know that I assert nothing in this matter, but what the Lord hath said: And what a piece of madness is this? for any man to imagine that God made unrighteous and bloody Laws, such as would make men mad Persecutors, like *Saul*; & you know that many Sabbath-keepers with my self, do hold Communion with such of our Brethren that are not Sabbath-keepers, which proclaims your folly and rashness in this matter: And I know, that all the Christians that know me, though they differ from me in the Sabbath, will acquit me from this your clamor, and so will your own heart if it be not hardened through the deceitfulness of sin: neither have I writ any thing in my Book of the Sabbath, that doth in the least favor of persecuting Principles; neither had I concerned my self at all with the penalty annexed to the fourth Commandment, but that some, through great ignorance, did make it an Argument against the Sabbath: But behold, how he leaves this mountainous charge of a sudden and settles himself upon a mole-hill, even a strife about a word. *viz.* the word *Moral*; and for want of matter to wrangle with, fills up 5 pages of his book with it, for he saith, *That Persons of our Perswasion do use this word so much, as if we had learned but little else but the bare word Moral,*

If we have learned this Word, you have wasted your time in telling us the meaning of it for sure if we have been learning but little else we might have learned this word without your help; but seeing you judge us so empty of true Learning, fill your self with this word, *Matth. 5. 22. But I say unto you whosoever is angry with his Brother without a cause, shall be in danger of the Judgment, but whosoever shall say unto his Brother Raca, shall be in danger of the Council, but whosoever shall say thou fool, shall be in danger of Hell Fire.* You complain of the word Moral as not being Scriptural, & yet take the liberty to use several words that are more unscriptural words, and can use the same again and again in this very Book, have pity upon your own Reputation, and do not thus Combat with yourself; you would have us to explain our selves when we use the word Moral, least we should be thought to beguile through Philosophy.

Ans. You have shewed your skill at once in Philosophy and Divinity too, by bringing in *Coloss. 2. 8.* To this Case, and what need you be so affraid of good Manners? which the word Moral signifies, and what kind of Philosophy is this? that beguiles with good Manners, and though you use the word Moral a hundred times, I will not be so uncharitable as to think you will beguile through Philosophy; though I am sorry to see you trifle away precious time

in a hot dispute with your self, and against Gods Law.

Your fifth Section begins with my Assertion that all the ten Commandments, had the penalty of Death annexed to them, to be inflicted by the Magistrate, which is an evident distinction between Moral Laws, and Laws Ceremonial, there being not one Ceremonial Law that hath the penalty of Death upon it, to be inflicted by the Magistrate, to this you oppose, *Exod. 19. 12. And thou shalt set the Bounds to the people round about, saying take heed to your selves that ye go not up into the Mount, or touch the Border of it, whosoever toucheth the Mount, shall surely be stoned or shot through, whether it be Man or Beast*; From whence you conclude that we must make this a Moral Law, or else that the penalties annexed to the ten Commandments, are no distinguishing Marks of their Morality.

Answ. Your labour is lost in bringing the Text in *Exod. 19. 12.* Because this was a Law for the present time, and a Law extraordinary, it was not an Establishd Law to remain in that Church, but was given at that instant, that the people might keep their distance and stand as it were at the Barr, whilst the Judge of all the Earth proclaimed his Law to the whole world, and that the people might see that they could not come near this Righteous Judge without a Med-

Mediatour; *Exod. 20. 19.* So likewise Jericho was accursed by the Command of the Lord, and Aaron was stoned to death for taking the accursed thing by the appointment of the Magistrate, and yet it was lawful afterwards to take the Spoyle of their Enemies, *Josh. 6. 17. Chap. 7. 24, 25.* This was a Law extraordinary for the present Season; and what man intoxicated? will bring such Extraordinary Laws, as if they were the ordinary Rules for the Church of God to observe. I was not cursing at all of such Extraordinary Laws, given for this or that instant, but of established Laws, that were to stand as their Rule both for Worship and Conversation. And shew me any such Law that is Ceremonial or Typical that ever had the penalty of death upon it, to be inflicted by the Magistrate, but this you could not do, and so was forced to bring this impertinent instance, which might serve to beguile the unwary, but all in vain, and all you Build on this Mistake falls to the Ground.

And because I said that the penalties annexed to the Moral Laws, did evidently distinguish between Moral and Ceremonial Laws, hence you conclude that the Sabbath was but a Ceremony, till given at *Sinai*. because we read not of this evident distinction before. To this I answer, though we read not of it, yet it will not follow that there was no such distinction, and if there was no such distinction till the Law was given on *Sinai*, it will not follow that

The Sabbath was a Ceremony, we find no pe-
 nalty of death for Man-stealing, before the
 Law was given on Sinai, will it therefore fol-
 low that stealing was a Ceremony, till the Law
 and penalty was then given, and many more of
 these Absurdities will follow if your inferences
 be granted. Besides, though I said that the pe-
 nalties joyned to the Moral Laws, did evidently
 distinguish them from the Ceremonial Laws,
 it will not therefore follow that this is all that
 is to distinguish them from Ceremonial Laws,
 they are Table Laws, Heart Laws, given with
 an Audible voice from Heaven, in the hearing
 of many hundreds of Thousands, writ with the
 Finger of God, and are Holy, Just, and good in
 their own Nature. *Deut. 4. 36. Rom. 7. 12.* And
 that you may the better discern between Laws
 Moral and Laws Ceremonial, tremble at this
 Word, *Deut. 4. 9, 10. Only take heed to thy self
 and keep thy soul diligently, least thou forget the
 things that thine Eyes have seen, and least they de-
 part from thy heart all the days of thy Life, but
 teach them thy Sons, and thy Sons Sons. Especi-
 ally in the day when thou stoodst before the Lord
 thy God in Horeb, when the Lord said unto me
 gather me the people together, and I will make
 them hear my words, that they may learn
 to fear me all the days that they shall live upon the
 Earth, and they may teach their Children; and
 with this Compare, Mal. 4. 3. 4.*

You say, that if this distinction between Moral and Ceremonial Laws be brought in, then Gods People will not keep this Sabbath here, they shall be sent into another world to keep Sabbath there; But to live is Christ, and to die is gain *Phil. 1. 21.* A Christian will say as Paul, But none of these things move me, *Act. 20. 24.*

Ans. The Saints are afraid of Gods Judgements though you are not moved at them; and you pervert *Pauls* words, for he was not moved at any suffering he should meet withall, for testifying Repentance towards God and Faith towards the Lord Jesus Christ, *Acts 20. 21.* But you would make us believe, that you own no such thing as Repentance towards God, because you are not bound to keep his Laws; they are the old Covenant (as you call them) and are abolished, and it would be your gain to suffer for breaking of them; but *David* saith for keeping of them there is great reward, and blessed are they that do his Commandments, that they may have a right to the Tree of Life, and may enter through the Gate into the City, when the breakers of them are left out, *Rev. 22. 14, 15.*

And why do you thus abuse the Reader, by endeavouring to make him believe that you could suffer for the Breach of Gods fourth Commandment, when your own Principle is otherwise, for your Principle will carry you forth

to keep any day that the Magistrate Commands
 And whereas you say that the Woman mentioned in Rev 17. 6. *Was drunken with the blood of the Saints and Martyrs of Jesus*, yet you have not read of any whose Blood was poured forth for not keeping the Sabbath, to which I answer, that here you have witnessed good Confession, though against your will, or there were never any such Martyrs in the World, as suffered as evil doers, or for profaning the Sabbath, what kind of Martyr then would you be, that can suffer for breaking the Sabbath, seeing no Martyr ever suffered for such a black Cause. And although you never read of any one that had his Blood poured forth because he kept not the Seventh day Sabbath, yet I know a man that had his Blood poured forth, because he kept not the first day; and the drunken woman is one with you, for the observation of the first day, and strictly commands it. And the Sabbath-keepers have been great sufferers from the observers of the first day, whilst they have been following of Christ as dear Children, working in the six days and resting the seventh, but here I reflect upon all that keep the first day, but only smite such as smite with the Fist and cry Peace, you smite with the Tongue and cry Gospel. Your next quarrel is with Mr. Sellers and self, against our Judgement on this Text,

1 *Tim. chap. 1. 8, 9, 10.* namely, that the Apostle confirms all the Penal Laws annexed to the ten Commands, for you think that Prophaneness may be meant, the offering up of children unto *Moloch*, which prophaneness you say was punished with death, *Lev. 20. 2, 3.* but alas, you are greatly mistaken, for this is not called prophaneness, so as to distinguish this sin from all other sins, but prophaneness as all sin is; but this sin was Murther, and in the Apostles days there was no *Molech* to offer Children to; and I pray you, what are these penalties that are added to these new Laws? according to the Gospel (which you fancy) what were there new Laws, and the old Penalties added to them, or are these new Laws such as were not made for a righteous man? but for ungodly, unholy, prophane, Murtherers of Fathers and Murtherers of Mothers, Man slayers, Whoremongers, Sodomites, Men-stealers, Liars, perjured persons; Were your pretended new Commandments made for none but such? the Text lies so plain against you, that you cannot speak your own principle plainly; and so in this place you are forced to let the new Old Commandments stand with their Penalties, and cavil about the Sabbath because it is expressly mentioned, when as you might as well Except against the first Commandment and the second, and the fifth and the tenth Commandments.

ent, for they are none of them express'd, but
 mainly implied (unless you think that they are
 ceremonies likewise) and though you vainly
 set the Gospel against the Table-Laws, and the
 penalties thereunto belonging; yet the Apostle
 doth Establish them, to be according to the Go-
 spel of the blessed God. For in that he doth E-
 stablish the penalties of the Law, he doth Esta-
 blish the Commanding power of the Law, and
 it is a preposterous thing to imagine that new
 Laws and new penalties were given out for Ma-
 gistrates to put in Execution in the Primitive
 Church, when there were no Magistrates in the
 Church, to put them in execution, the Church of
 God then being in a suffering persecuted state.

Your next Sect. is full of Vinegar and Gall,
 but I desire that I may answer in a Spirit of
 meekness: The Ground of all this clamour a-
 gainst the Lords Servants with my self, is, be-
 cause I do assert in my other Book in (P. 51)
 that no penalty of death could be inflicted up-
 on any, for the Breach of the fourth Command-
 ment, but by such Magistrates as Ruled by that
 Law which gave forth the penalty, and that this
 penalty is only to be inflicted on wilful offend-
 ers, for no Law of God inflicts the penalty of
 death by the Magistrates for sins of ignorance,
 and at this day the people are ignorant of the
 Sabbath, so that the penalty of Death doth
 reach them no more, then it doth a man that
 kills another ignorantly or unawares. To

To this you say, That here dissenting Christians may see to whom they stand obliged for Preservation of their Lives, even to God and his Wise and gracious Providential dealing who keeps Power and Rule out of these Men's hands; Now we suffer the loss of Goods, then our Lives would lie at stake; Now we are chastised with whips, but these men would chastise us with Scorpions, and therefore the dissenting Christians have ground to pray, From such Magistrates, Good Lord deliver us.

Ans. Why do you take the Name of Lord in vain; Hath not God promised to give Judges as at the first, and Councillors as at the Beginning? and they were such as I speak of, and such as these the Saints daily pray for, if they were such as ruled by Gods Law, and executed the penalty of it upon presumptuous and wilful offenders; What are your Prayers turned against Gods Ordinances of Magistracy, and against his Promise of restoring of it to former Glory? and we are so far from Persecution in this matter, that we have exempted all Christians from this penalty, knowing, that when Judgement returns to righteousness, the upright in heart will follow it: Neither do I know any such Christians as are presumptuous and wilful sinners against God: For if a man sins wilfully after we have received the knowledge of the truth, there remains no more sacrifice for him.

in, but a certain fearful looking for of judgement,
 and fiery indignation that shall devour the Adver-
 saries: It was he that despised Moyses Law
 that died without Mercy, Heb. 10. 26, 27, 28.)
 It was not Dissenters for Christs sake, or igno-
 rant ones, but presumptuous wilful despisers:
 And oh! how foolishly have you charged God?
 as if he should make penal Laws so bloody, cruel
 and persecuting, for you know that in this case
 that I did assert nothing but what is written in
 the Law of the Lord: and will mortal Man be
 wiser then his Maker? Job 40. 2. He that re-
 proveth God, let him answer it: And the Lord
 knoweth, that I did not design the least degree
 of Persecution, or inflicting of any penalty up-
 on any Christian that differed from me in
 judgement, neither is there any thing in my
 words that hath the least look that way; nei-
 ther had I spoke a word about the penalty, but
 upon the desire of some opposers of the Sab-
 bath, who went about to abolish the Sabbath,
 because it had such a penalty laid upon it, and
 to asperse us, as if we were for stoning those
 that did not keep the Sabbath; upon which I
 took an occasion to wipe off this dirt, by giving
 a faithful and brief Account of my Judgment
 grounded upon Gods plain Word in this matter;
 behold how this poor creature cast dirt and
 filth on Gods Law, and on his Servants, being in-
 capable because he cannot Answer our Ar-
 guments

guments for the Sabbath (or his own) or else his mind is so blinded, that he is become desperate.

And behold how he struggles to make a Contradiction in Mr. *Sellers* his words, because he saith, that if the Sabbath-keepers were Magistrates they might suspend Executing according to *Nehemiah's* Example, when the People transgressed the fourth Command, and again said that the Apostle confirmed the penalties in the 1 *Tim.* 1. 10.

Here is no Contradiction at all, for the Penalty is only on wilful presumptuous Despisers of Gods Law, but they were not such in *Nehemiah's* time, but this Moderation doth not please Mr. *Cowell*, because he cannot make a bloody men by our Principle, or Practice though he wracks the words upon Tenter hooks, and then brings out a shapeless Contradiction, where there is nothing but Harmony but I will hasten through this Mire and Dirt which he casts up against the Truth, and against the Children of the Truth, passing over a ugly Pararel between the Lords Sabbath and the Sacrament of the Altar, and the Lords Penal Law, and the burning of those that would not confess the Sacrament of the Altar; and although I have said enough to still this Chamber, and to clear my own innocency, in that which he layes to my Charge, in the eyes of the faithful, yet seeing that he hath bewrayed much of his own ignorance, (and it is well

be not Malice) I am necessitated for Truths sake, and for the sake of the Weak, to go over again with him about the same matter; for though he pretended as the first to be somewhat squeamish to touch on this string, yet by length of time he seems to be delighted with this Base.

The next thing that is laid to my Charge, is that I said that if Persons should commit the sin of Murther, or Curse Father or Mother, or willfully prophane the Sabbath, all that the Church could do in this Case, is to reprove and reject them, but the Penalty must be left to the slightned Magistrate, at which time there will be very few, if any Sabbath-breakers, for if men that hold every day alike, can constantly keep the first day that hath no Penalty upon it, but the forfeiture of a little Money, what will they do when their lives ly at stake, this Mr. *Cowell* concludes is a desperate Sanguinary dictate implying that we must have Magistrates to be our Slaughter-men, killing of Persons that dissent from us, doing the work of Satan and Antichrist; and he draws a Pararell between such Magistrates and those in the Marrian days, concluding that thousands with himself will suffer to make work for these Magistrates, and that we are for putting those to death that never kept the Sabbath, and are ignorant of it, and cannot in conscience observe it, and least there should not be help enough against us from those that go by the name of

Chri-

Christians, he calls upon the Mahumetans and Pagans to look about them, and behold the danger that their Lives are in.

Behold how this degenerated man foams out his own shame, and see the sad effects of his Apostacy, no men more cruel then those that do betray their trust, after he hath done violence to Gods Law, and us his Servants, his own fears seems to follow him, so that he calls upon the Turk, Pope and Pagan for his Assistants, and to make them all his friends, but enemies to Gods Law, and us his poor Servants, he makes an out-cry against the Law of God, and against us as most desperate sanguinary men, by which means we are exposed to be the scorn and rage of the whole world: but let all that read his Book compare it with Gods Word, and our Principles and Practices, and then we are safe and free from all this noise and clamour.

And as for that word in my former Book, which he wracks and rests, contrary to the true sense of my words going before, namely, What will they do when their Lives lie at stake? I spoke it not in the least to signify, that my Judgement was, that the Lives of ignorant Sabbath-breakers would be in danger, for that I had in the words before utterly denied, but I spoke as answering to the folly of some, that held every day alike, and yet constantly

stantly kept the first day, rather then venture
the los of a little money, and yet made as if
they were in danger of the penal Law annexed
to the fourth Commandment, when as their own
practices proclaimed that they would secure
themselves (if the penalty was as they imma-
gined, because then their Lives lay at stake, for
if they can keep the first day now at the com-
mand of the Magistrate, rather then suffer the
loss of a little money, they would be sure to
keep the Sabbath if the Magistrate command-
ed it, rather then run the least hazard of their
lives, and I make no question, but Mr. *Cowells*
heart doth tell him as much, if shame would let
him speak; for surely he that can keep the first
day now at the command of the Magistrate,
rather then incur a small danger, would keep
the seventh day if man commanded that, ra-
ther then incurr a greater danger, unless he
thinks the seventh day is the worst of days, be-
cause God hath commanded it; and was ever
such a piece of folly, and wrathful madness seen
in print? As to go about to make men believe,
if we were for bringing Persons to the stake,
in the Marian days, because I used this
word, what would they do if their lives lay at
stake, for by this word stake, I only meant dan-
ger, and not their being destroyed at a stake,
for then they would be past doing any thing;

C

for

for their own Preservation, for by the word *St*
 here used by me, is meant meerly danger,
 any man unprejudiced, that understands pla
English will easily acknowledge; and I spo
 it as *I* said before, to shew the folly of the
 Mens Conceptions about danger that mig
 befall them, in case the Sabbath was com
 manded by the Magistrates, because their ow
 Principles were such, that they could keep a
 day at Mans Command rather then suffer, a
 so contrary to all reason, that they should r
 the hazard of their lives; And besides, I h
 said before, that the Penalties of the four
 Command were only to be inflicted on wil
 Offenders; and I meant according to the Sc
 ptures such as sinned so wilfully, as that the
 remains no sacrifice for their sin; such as
 spised Gods Law, and sinned presumptuous
 against him, which is the great transgression
 or the Sin against the Holy Spirit; for wil
 despiteful sinning against the first Table, is
 unpardonable sin; for a man to curse God
 spitefully against light and knowledge, or w
 ship idols, or blaspheme his Name, or proph
 his Sabbath; I say, to do all this, or any
 this against clear light, wilfully and malicious
 it is to sin the unpardonable sin, and it is
 spite to the Spirit of Grace; and this was
 case with the Man in the Wilderness, that
 put to death for Gathering of wood on the S

th-day; he knew it was the Sabbath, and
 he would presumptuously and wilfully pro-
 vane it, *Numb. 15. 33, 34, 35.* And so the
 Justice of God shined transparently in the pe-
 nalty that was executed upon him, although
 he so daringly pour Contempt upon it; for
 though the sins of the second Table are great
 sins, and all against God, yet not so great and
 immediately against God; for the first
 Table commands our love to God, and wil-
 fully and maliciously to transgress it, is to hate
 God, and do despite to the Spirit of Grace, and
 seems apparent, that so it was with that mi-
 serable man that perished in the Wilderness,
 under the wrath of God, as appears by the
 Word expressed before his Sin and Judgment,
Lev. 24. 10, 11, 12, 13. But the Soul that doth ought pre-
 sumptuously, (or, with a high hand) whether he
 be born in the Land or a Stranger, the same re-
 acheth the LORD, and that soul shall be cut
 off from his People, because he hath despised the
 Word of the LORD, and hath broken his Com-
 mandment; that soul shall be utterly cut off, his ini-
 quity shall be upon him; And with this text agrees
 the Author to the Hebrews, *Heb. 10. 26, 27, 28.*
9. Prov. 19. 13. Which accords with that sure
 proverb, *He that despiseth the Word shall be de-
 stroyed. but he that feareth the Commandment
 shall be rewarded;* & this is remarkable likewise,
 that the penalty of death for presumptuous sin

is laid upon the Gentiles as well as the Jew
 is for the stranger, as well a shem that is born
 the Land; and this is remarkable again, that
 there is but this one president in all the Scrip-
 ture of any man that was put to death in
 Magisterial way for prophaneing the Sabbath
 and this was upon a presumptuous Sinne
 which shews the folly of this man. that made
 such an outcry against the Sabbath, as if it na-
 turally led to shed the blood of multitudes
 innocent souls, but seeing he is thus bold as
 reflect and disparage the Law of the Lord,
 make no question, but the Lord in his own time
 and in his own way will speak with him, and
 all the hurt I wish him, is repentance unto life
 for all all his hard speeches and reproaches con-
 upon the truth and us, and here the Reader
 may see that all his building stands upon Sand
 and Mud of his own raking together, and is
 Mouldred down. For I said nothing but the
 word of the Lord, that death was for wilful
 sinners, or such as sin in despite, and if such
 these he accounts Martyrs, the more is the
 shame.

And further to shew the greatness of his ig-
 norance (or worse) he makes us equal with
 those in the Marian dayes, because we hold
 that the Church can but reprove and reject
 those that come under the guilt of the pen-
 Law

laws, and it is the Magistrates work to Execute the Penalties; which is the professed principle of the Churches, for if a Church-Member should commit the sin of Murther or Theft, they would reject him, and leave the Penalty to the Magistrate, but this he tramples on, as a most desperate Popish principle in (Page 41) and if the Church to whom he belongeth, and those that are in Communion with him, will suffer him thus to slander and bespatter us, yet he would think they would not suffer their own principles thus to be trampled on, though he doth it thus madly to do us a mischief, like the man that set his own House a fire to burn his Neighbours.

And see in (Page 42) how like the foolish Woman, he pulls down his house with his own hands, for he saith that there was no offer of repentance to be made to such as come under the penalty for Sabbath-breaking, but according to the Author to the Hebrews. *He that despised Moses Law, died without mercy, and is the Author to the Hebrews brings to demonstrate the unpardonable sin; and yet before he takes such to be Conscientious, and dissenting Christians, but now he hath spoke the truth though against his will) he tells us who they are that incurr the Penalty for Sabbath-breaking, they are only such as sin in despite, or sin*

wilfully, and so are to die without mercy, and yet we for speaking the same thing must be condemned as bloody Persecutors, and Turke, Pope, and Pagan must be rallied up against us.

And before I pass on any further, let the Reader take notice, that he having stood so long against us, he now ventures to let himself be most desperately at God, Law, for he saith that the offer of Repentance and acceptance comes in the way of another Covenant, then that from Mount Sinai, which the Apostle Paul tells Gendered to Bondage; *Gal. 4. 24.* In which words he plainly speaks his mind, namely, that the Covenant from Sinai, is so far from offering or accepting Repentance, that it Gendered to Bondage.

Ans. The Apostle doth not in the least intend by these words, that the matter of the words Gendered to Bondage, but the Covenanters, the people that promised to do that the Lord had said, it is Jerusalem that is now in Bondage with Her Children, *verse 2.* so the Author to the Hebrews spake after the same rate, Chap. 8. 7, 8. For if the first Covenant had been faultless, then should no place have been sought for the second, but where was this fault? He tells you in the next verse but finding fault with them; so the Apostle Paul saith in *Rom. 8. 3.* For what the Law

ould not do in that it was weak through the flesh;
 not weak in it self, but weak through the flesh;
 so that Gods Covenant were not weak or faulty,
 or Gendring to Bondage in it self, but it was
 the Covenanters that was weak and feeble, and
 did Gender to Bondage, for let God be true,
 and every man a Lye; and if there be no Re-
 pentance, nor acceptance in the Covenant from
 Mount Sinai, then how is it that God promises
 to be the God of his People, and that they
 should be a Kingdom of Priests to him, and a
 peculiar people; could this be without accep-
 tance of their Repentance? God promises in
 the Covenant to shew mercy unto thousands
 to them that love him, and keep his Command-
 ments, but it seems a man may love God and
 keep his Commandments, without ever having
 the proffer of repentance or acceptance of re-
 pentance, the sum of this Covenant (as Christ
 saith) is to love the Lord with all our hearts,
 and all our souls, but this may be done without
 repentance by Mr. Cowells new Doctrine, and
 to have God for our God, shewing mercy unto
 thousands, to love God and our Neighbour, it
 all Genders to Bondage. *David walked at liberty*
when he kept Gods Precepts, and yet it Genders to
 Bondage, he saith, that the Law of the Lord is per-
 fect, converting the soul, and *Poul* had not known
 sin but by the Law; but conversion it seems may be
 without Repentance or acceptance, this law is,

perfect but very imperfect, for it Genders Bondage, and many such absurdities will follow this sottish opinion (but to many of these) for this faith the Lord to the *Eunuchs* that keep the Sabbath, and chuse the things that please me, and take hold of my Covenant, even unto thee will I give, within my house, and within my walls, a place and a name better then of Sons and Daughters, I will give them an everlasting name that shall not be cut off, *Isa. 56. 4.*
Oh here is acceptance in everlasting Arms!
 Name better then of Sons and Daughters to those that keep the Sabbath, which Gender so much to Bondage, which makes all the other nine Commandments Gender to Bondage, for there was not a word against the other nine till the Light of the Sabbath shined forth, but if the Reader would have further Light in the Covenant, let him pray and tremble at God's Word, and read *Mr. Bampfield's Book*, Intituled *All in One*.

Mr. *Cowell* you conclude that those hypocrites that keep the Sabbath for fear of the Penalty & if this be true, what do you think of all those that keep the first day for fear of the Penalty? though they hold in principle that every day is alike; certainly those of this principle will not take it well at your hands, that you have condemned them for hypocrites in this place

place of your Book, when elsewhere you do acknowledge them to be good Christians, and such as you hold Communion with.

As for your story about the power of the Magistrates to shew that they are not concerned in Matters of the first Table, but only of things relating between man and man, it is besides our present Controversy, only I think meet to let you know that in this, (as in other things) you are Corrupted, for when God gives Governours as at the first, and Counsellors as at the beginning, they will govern as at first, and Magistrates abuse of their power in Religious matters takes not away the lawful use of it, for God hath by penal Laws secured his own name as well as your Goods: and how ridiculous are you, in the close of this discourse, in saying that Sabbath keeping did inevitably lead men into Sanguinary principles when *Jehovah* himself commands the Sabbath, did the Holy, Just God give the Sabbath in Mercy to man, and yet was it inevitably to lead them into principles of Butchery and Slaughter? This is, as if I should say to Mr. Cowell, be sure you break all the ten Commandments, and keep none of them, for the penalty of death is upon those that willfully offend, and you will be lead inevitably to be bloody and persecuting: Just such Monstrous Council he

gives

gives, and yet himself did a little before conclude that such as were capable of the penalty were to die without mercy, and incapable of repentance, and so all this stir that he hath made, is to Plead stoutly against Gods Law, and those that walk in it, and in the behalf of those that sin wilfully, or sin unto death, that they are not capable of repentance, as naturally flows from his own words; *Paul did not shun to declare the whole Councel of God, and said no other things, then were written in the Law and the Prophets, believing all things that were written in the Law and the Prophets, Acts* 24. 13. But here is another manner of Counsellour come out, that Councells all people to break Gods Commandments, or to prophane the Sabbath, for he that offends in one point is guilty of all; when *Israel* broke the Sabbath, the Lord saith, how long refuse you to keep my Commandments and my Laws? So that to break the Sabbath is to break Gods Commandments and Laws, yea, he tells you, that the Covenant from *Sinai* Genders to Bondage, *Exod.* 10. 28. *Jam.* 2. 10. It holds forth no repentance nor acceptance of Persons that repent, but its direct tendency is to lead persons into bloody or Sanguinary Principles, and to lide over this ill-fashioned piece of folly, he hath devised a new Liturgie, or set-form of prayer,

(as before minded) fit for himself and all that are like him, that they may joyntly pray to be delivered from such Magistrates as were at the first, that ruled according to Gods Law. But he that stops his Ears from hearing Gods Law, his prayer shall be abomination, Prov. 28. 9. And woful is the State of those Prophets that thrust the People out of the way which Jehovah commanded them to walk in, Deut. 13. 15. And if he that breaks the least Commandment, and teach men so to do, shall be counted least in the Kingdom of Heaven; How Contemptible and base shall teachers be? that have departed out of the way, and caused many to stumble that have been partial in the law and have corrupted the Covenant, dealing treacherously every man against his brother, by prophaneing the Covenant, Mat. 5. 19. Mal. 2. 8, 9, 10. For that Prophet that presumes to speak a word in the Name of the Lord which he hath not commanded, shall be Cut off, Deut. 18. 20. But this poor deluded is so far from speaking according to Gods Commandment, that he presumes to write a Book against Table-laws.

Again, let the Reader take notice that after he hath advised all men (as before was shewed) to break Gods fourth Commandment, he swings himself on a sudden as far as Germany to fetch Linsey-woolsey and a Swinish Excrence, as also to shew what a great Error it is for men to hold it unlawful to marr the corners of their Beards, conclu-

concluding there is the same ground to forbid Swine-flesh, or the wearing of Linnen and Woollen and the Marring the Corners of their Beards, as to forbid the prophaneing of the fourth Commandment, for these are commanded by the same Law that commands the Sabbath, even the Law of the Old Covenant, and so the practice of the Sabbath is dangerous, but unto this trifling talk I thus answer.

You cannot make one Hair white or black; but if you think it such a great Error to keep a Beard that God well made, unmarred, then you must marr your own, for it is a great Error to have a handfom Beard, and a vertue to have a Beard marred, it seems by this story: But alas, you err in this likewise, for this marring of the Beard is forbidden with cutting the Flesh, and making marks in the Flesh for the dead, which was done by the Heathen in an Idolatrous manner, and the reason is given to prevent this Idolatry. (I am the LORD) *Levit. 19 27. 28. So in Levit. 21. 5. They shall not make baldness upon their Head, neither shall they shave off the Corners of their Beard, neither shall they make any cuttings in their Flesh, which Cuttings are for the dead* (as before are said) so that Idolatry is forbid in those Scriptures, and so by your reckoning we must stand clear

clear from keeping the Sabbath, because it leads from Idolatry, and the keeping of the second Commandment, and what danger is there in denying to wear Lins-Woolly? Why did not you shew it, if it be so dangerous? I do think if any scruple the wearing of it, he had better forbear wearing of it. then sin at a venture; for Linnen alone, and Woollen alone, wears best; but to make it an indispensable duty, I shall not undertake, and yet I question not but there is divine teaching in that word, *Lev. 19. 19. Thou shalt not let thy Cattel Gender with divers kinds, thou shalt not sow thy Field with mingled Seed, neither shall a Garment mingled of Linnen and Woollen come upon thee.* And as for what you say about Swines-flesh, you know we hold that the Law against it was one of the Stones of the Partition Wall, between Jew and Gentile, yet such was the tenderness of the Apostle *Paul* that he would eat no Flesh whilst the world stood, rather then offend his weak Brother, so that you need not fall so much in love with your Bacon, as to send truth out of your Coasts to save it, for the ten Commandments are cast away by you to prevent the loss of Bacon, and a Mar'd Beard, but I should marr Paper if I should stay here and answer you according to your folly; but the way to prevent the fear of loss by keeping
 Gods

Gods Commandments is to pray with *David*,
Incline my heart unto thy Precepts, and not to
Covetousness, Psal. 119. 36.

And whereas you pretend that there is as much ground for any Ceremony, as for the Sabbath; This shall be answered more fully hereafter: as also that the Sabbath leads into the Ceremonial Laws, because they are all Laws of the Old Covenant, by which it appears, (by this way of Reasoning) that if a man keep any one of the ten Commands, he is in danger of all the Ceremonies, and therefore he must break them all, as you would have him break the Sabbath; To prevent this mischief, which is so monstrous, it needs no Answer; but to shew the Eminency of the Ten Commandments above the Ceremonial Law, let every enquiring soul read considerately that Text, in *Deut. 4. 9, 10.* *Only take heed to thy self, and keep thy soul diligently; lest thou forget the things that thine eyes have seen, and lest they depart from thine heart all the days of thy life, but teach them thy sons, and thy sons sons, especially in the day that thou stoodst before Jehovah, thy God in Horeb, when Jehovah said unto me, Gather me the People together, and I will make them hear my words; that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their Children; so that as long as Israel liveth upon the Earth; or even*
 Ten

Ten Commandments, *ver. 13. I will teach them the fear of the Lord*; and these in a special manner must be remembered, *Mal. 4. 3, 4.*

As for your Prayer which you speak of, which you uttered before God, for direction whether you should keep the fourth Command or break it, and the Scriptures that came upon your mind.

My Answer is in the words of the Wise, *It is a snare for a man to devour that which is holy, and afterwards to make enquiry*, *Prov. 20. 25.* And whoever they are that put the stumbling block of their iniquity before them, and set up their idol in their heart, it is just with God to answer them accordingly; And if you had followed these Scriptures that were upon your heart, you had not been hurried away into such a Mist and darkness; if you should be so wicked as to ask God whether you might break the First, Second or Third Commandment, (as you asked whether you might not break the fourth) what kind of Answer could you expect? but according to the idol set up in your heart; if you had always been in the dark, the Case had been otherwise: but after clear light, for you to enquire of God, whether you might not prophane the Sabbath; Search all the Scriptures through, and see if you can meet with one soul that was enlightened in the Sabbath, that ever enquired of God, whether he should

should keep it or no; as for the Scriptures that you quote, I shall pass them by here, because you say you will mention them again.

The next thing you say that was convincing to you, was the *Exercitations* of Dr. *Owen* on the Sabbath; but you give not one Scripture ground, out of his Book; What! Satisfaction from Dr. *Owen's* Book to break one of the ten Commands? And yet can you not bring one Scripture out to the Reader; but out of nothing a man can make nothing; you shew your Craft in shrowding your self under a great Man, in stead of the Truth; and the ignorant may think that you see great matters in his Book; but whatever you see, you are not a Blab of your Tongue in this Matter; But truly for my part I never see a Piece so unlike Mr. *Owen* in all my life, for it did hang so strangely together, that those that were great followers of him could not tell what to make of it; I speak not in the least to disparage Mr. *Owen*, for I know he is a man of great Parts, but what can a man do in a bad Cause? Truth is strongest, and if wise men oppose it they Commonly shew the most folly, but whoever desires to try the strength of Mr. *Owen's* *Exercitations*, let him read Mr *Bampfild's* Book on the Sabbath: And what kind of Canting is this? For you to say you left the Son for a
 ser-

servant? Is not the Controversie about Gods
Law? and if so, then you reckon it your errour
that you left Christ the Son, for God the Fa-
ther; Did not Jehovah speak the fourth Com-
mandment with his own Mouth? How can you
have Christ for God, seeing he is God, and
have the ten Words as God on Mount Sinai, as
shall be shewed? Did not the Apostles, and
the first famous Church at *Jerusalem*, that were
first intrusted with the Mysteries of the Gospel,
all keep the Sabbath? what did they all leave
the Son? Oh what ridiculous absurdities doth
errour lead men into?

The next thing you insist upon is, that you
could not find any Command from Jesus Christ
for the observation of the Sabbath, given to the
Churches of the Gentiles; and so in vain you
produce several Scriptures, to shew that Christ
Head of the Church, (which you know) we
believe; but that which you infer from hence
That nothing is binding, but what Christ
in his manifestation in the flesh hath expressly
commanded; because you think, if we take
any of the Commands that were given before
the Coming of Christ, we must take all, and
you propound this Expedient, which your
self formerly spewed up as detestable, as the
only remedy; and as for the Scriptures you
bring, they speak nothing of this kind, and
D what

what you infer from them, is what your
 hath overthrown in your Books and many
 others, for to what purpose should you bring
 these Scriptures, unless you had answered
 those things inferred from those Scriptures,
 specially you should have answered your
 shame should have made you do that, (if
 could have done it) but to return you an
 swer.

Ans. Is no Law in force without exp
 command from Jesus Christ as manifested
 the Flesh? then you must hold it lawful
 man to marry his own Sister, Lawful to
 Cuttings for the Dead, Lawful to remove
 Antient Land-Mark, to let your Cattle
 der with divers kinds, and so bring Mon
 like your Arguments, Lawful to go to a W
 for counsel, that Women should wear M
 Cloths, or Men wear Womens Cloths, and
 ny more such good wholsom Laws. No
 any man was so wicked as to practice all
 abominations, and many more, all that you
 stands firmly for him, for you are bound to
 thing but what Christ hath commanded
 his manifestation in the Flesh, and the rea
 that you give are, that if we have one thing
 the Law then we are to have all, which is
 turn'd upon you; if you are for the comma
 of Christ, then you must leave your Gift at
 Al

altar, and offer your offering to the Priest, and
 to all that the Scribes and Pharisees say, and so
 by this means, you will bring all the Ceremo-
 nies of the Law upon us, as well as the Law of
 the ten Commandments; but now you are in a
 ticket, but you have one shift more, and that
 is that you must have a Command from Christ
 to the Churches of the Gentiles, and Jesus
 Christ was never with the Gentile Churches
 a Person, for he ascended on high, before
 those (you call) Gentile Churches were in-
 being; how should there be then a command
 from the Person of Christ to the churches of
 the Gentiles? (In your sense) if you will have
 a command but what Jesus Christ himself
 gave to the churches of the Gentiles, then you
 must be a Lawless one, for he so, gave no com-
 mand to the churches of the Gentiles, and if
 you say that you mean such commands as the
 Apostles gave them, then you leave the Son and
 go to the Servant, (to use your own expressi-
 on) and now notwithstanding all this noise of
 hearing of Christ, you will not hear him in
 such things; but under the pretence of
 hearing of Christ, to preserve you from the
 ceremonies of the Law, you bring your
 selves under the ceremonies, for Christ com-
 manded them in the days of his Flesh,

and so now you must fly from the four Evangelists, for if you take one Command you must take all; And whether will you run then? Christ bids his disciples do all that the Scribes and Pharisees taught which sate in *Moses's* Seat, and then bids them, Teach all Nations to observe all things that he had commanded them, but now you must not leave the Commission itself, for the Scribes and Pharisees taught of Sabbath, and Christ commands them to observe and do all that they taught, as they sate in *Moses's* Seat, so that your next Refuge is to go to the Apostles for new Laws, for you must not hear Christ by your own Principles for fear of Ceremonies; Well, if you will hear Christ in Person, however you will hear him speak by his Spirit in his Apostles, but it should be according to the Commission; if so, then you must hear him speak by the Prophets, for the Spirit of Christ spoke in them. **1 Pet. 1. 10.** And of all the Apostles who was the Lawgiver? or were they all Lawgivers, and which is most like to be a Law for all the World, the Epistles sent to private Churches or private Persons, that in after-time were gathered together, or that Law which was given on *Sinai*, with such a voice as might have been heard for many miles, with sound of Trumpet with shaking the Earth, and a voice out of

midst of the Fire, which Law was written by
 God himself, and so they had the preeminency
 above all other Scriptures; I say, which of
 these seem, by their Publishing, to be the Law
 for all Nations; I speak not this to undervalue
 the Writings of the Apostle, but to shew the
 madness of this man in running into such
 scriptureless Principles, and yet pretends high-
 ly for hearing the Person of Christ, whenas in-
 deed the naked Truth lies here, Christ is the
 Head of the universal Church, and so it apper-
 tains to him, to give forth all the Laws that
 are ever given forth; but some were Suit-
 ed to one dispensation, and some unto another;
 Lev. 7. 9. But Christ the High Priest being
 come, there was a change of the Priesthood;
 and for the Ten Commandments they are to
 stand for a thousand Generations; for in all
 Governments there are some Laws that can ne-
 ver be abolished, for if they should, all falls
 to the Ground; and so I say in this case, take
 away the ten Commands, and down goes all
 Religion; and let him prove that can any Re-
 ception by Jesus Christ, that holds the ten
 Commandments were abolished at his death,
 if you were not under this Law you were
 not under the Curse, Gal. 4. 4, 5, 6, Neither was
 Christ made under the Law for you, nor under
 the Curse, and so the blessing of Abraham can-

not come upon you, and whatever false Builders say, the true church is built upon the Foundation of the Apostles and Prophets, Christ Jesus the chief corner-stone, and Christ Jesus is the Head of all the Christians,, though you would make him head of none but those that believed since his coming, and who must be head of all the rest I pray you? must the church have no head? or must Moses a Member of it, be the head? so you make *Moses* equal with Christ, and this is to make the church a Monster that hath two heads, Christ is Head of the church, as he is Lord and Husband of the church; but if he was not Lord and Husband of the church till his Manifestation and Ascension, then the church that lived and dyed before the coming of Christ, were converted and married to Christ after they were dead, for so it must follow if you say true. Those before the coming of Christ were christians, though the Disciples were first called so at Antioch; they were anointed Ones, *Noah* was Heir of the Righteousness of God by Faith, and a preacher of Righteousness by the Spirit of Christ, *Abraham* by Faith Christs day and was glad, the church in the Wilderness drank of the Rock that followed them, and the Rock was Christ. *Moses* Esteemed the reproaches of Christ greater

But greater Riches then the treasures of *Egypt*,
 Christ was with them in the Wilderness, and
 gave the Law on Mount *Sinai*, *Heb.* 11. 7, 8.
Pet. 3. 19, 20. *ver.* 24. 25, 29. *1 Cor.* 10. 2,
 4. *Heb.* 12. 36. *Acts.* 7. 38.

And they heard him in the Wilderness, and
 the holy prophets spoke by his Spirit, and
 they then should not Christ and the prophets
 believed as well as the Apostles, but if men
 will not believe *Moses* and the Prophets, they
 will not believe though one rise from the dead,
 to shew this Backslider, how his sin like
 a wind, hath carried him away; let him
 consider what a small Pocket-Bible he must have,
 if all the Law and the Prophets have no com-
 manding Authority over him, for he saith if
 we take one Law, we must have all, and if so,
 if the four Evangelists are gone likewise, for
 Christ commands ceremonies, and if he will
 take one command from Christ, he must have
 all, and for the *Acts* of the Apostles, it is a Hi-
 story, and there he will find the Apostle of the
 Gentiles in practice of ceremonies, and their ex-
 amples have the force (as he saith) of a command,
 that if he follow the examples of the Apostles
 of the Gentiles, then he must be in the practice
 of ceremonies, or else leave the *Acts* of the A-
 postles with this usual pretence, that the chri-
 stian Religion was not thoroughly Established, so
 that now he must betake himself to the *Epistles*

and then consider how many of them will
 to his share for a Rule, for he must have Com-
 mand to the Churches of the Gentiles, a
 large Epistle to the *Hebrews*, and so he is
 concerned therein, (though sometimes he
 be meddling,) the Epistle of *James* is directed
 to the twelve Tribes, and they were no Ge-
 tile Churches; *Peters* Epistle was directed
 to the scattered strangers, and so not to Gen-
 tile Churches, but to scattered Members of Chri-
 stian Jews or Gentiles, the first Epistle of *John*
 is not directed to the Church of the Gentiles
 but it is most probable that it was sent to
 Jews, (I mean, believing Jews) his second
 Epistle is to an Elect Lady, wherein he ex-
 presseth his great joy, that her children walked
 in the truth, as he and they received Comman-
 dment from the Father, 2 *John* 4. therefore
 it must not be to Gentile Churches, for they
 must have no Command from the Father (tho
 be such wise Children) if this man say true
 the third Epistle of *John* is directed to *Gaius*
 and not to Gentile Churches; The Epistle
 of *Jude* seems to be sent to the believing Jews,
 for he tells of a Prophet, that the Gentiles were
 very ignorant of, viz. *Enoch* the seventh from
Adam, the Book of *Revelations* was a Myster-
 y which was given to Jews and Gentiles, and
 all that have an ear to hear; and how he w

do to separate duty from thence to the Churches of the Gentiles, I know not ; but however he will find but a little portion of that Prophe-
 sie for his purpose ; one of the Epistles of *Paul* is directed to *Titus*, and two others are directed to his son *Timothy*, who from a Child studied the Law and the Prophets, 2 *Tim.* 3. 15. and was in the faith that was in his Grand-Mother and Mother, whose Grand-Mother in all likelihood was in the faith before there were any Gentile Churches, or Apostles of the Gentiles ; The Epistle of *Paul* to *Philemon* is a request for *Onesimus*, that *Philemon* would receive him again ; and the first and second Epistles to the *Thessalonians*, have but about three or four of the Laws of the ten Commandments expressly in them, and they are not given as New Laws, but as the Old Laws of God, and this Church was began with Jews and Proselytes which did believe in Christ, and keep the seventh-day Sabbath, as *Paul* and *Timothy* did, which writ to them, so that there was no need of a new Command for the Sabbath to them, neither is there any thing in the Epistle to believing Gentiles, as such, for they were Jews and Proselytes most of them, as appears in *Acts* 17. 1, 2, 3, 4. And for the Epistle to the *Colossians* ; *Paul* is so far from giving new Laws (in your sense) that he confirms the old Scriptures,
Col.

Col. 3. 16. Let the Word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another, in Psalmes and Hymnes and spiritual Songs; Here the old Scripture, even the Psalmes, is called the Word of Christ, and well it might, for it was the Spirit of Christ that spake by the Prophets; and in this Word of Christ is the Song for the Sabbath, and all the Ten Commandments; The Apostle Paul likewise informs thole Colossians, that his only fellow-workers unto the Kingdom of God, and such as had been a comfort to him, were those of the Circumcision, chap. 4. 10, 11. so that those with Paul himself were Sabbath-keepers, and therefore it cannot be reasonably thought that he makes void the seventh-day Sabbath, chap. 2. 16. to which more shall be said hereafter; and as for the Epistle to the Philippians, there is not one of the Ten Commands in it expressly, but many gracious Exhortations that implies them, as Whatsoever things are honest, or whatsoever things are pure, or of good report, chap. 4. 8. And the Commandments of the Lord are pure, Psal. 19. 8. And the Law is holy, and just, and good, Rom. 7. 12. How then can you expect a Law here for the Sabbath expressly, seeing here is not one of the Ten Commands expressly

exprefly; and beſides, thoſe *Philippians* were ſuch as were Sabbath-keepers, ſuch as *Lydia* and her houſe who were converted on the Sabbath day, when *Paul* Preached to them, *Acts* 16. 13, 14, 15. So that it is vain to expect a command to theſe *Philippians* to keep the Sabbath, ſeeing they were converted on the Sabbath, and were faithful keepers of it.

And as for the *Epistle* to the *Ephesians*, it is manifeſt that their beginning was either of Jews or Jews and Proſelites, for when *Paul* came to *Ephesus*, he reaſoned with them in the Synagogue as his manner was to do on the Sabbath day.

And he was ſo accepted that they deſired him to ſtay, but at that time he could not, becauſe he was to go to the Feaſt at *Jeruſalem*, *Acts* 18 19, 20, 21. And when he returned again unto *Ephesus*, he found certain Diſciples which were only inſtructed in the Baptiſm of *John*, ſo that they were all Sabbath-keepers, unleſs you think that *Johns* Diſciples were taught by him to break the Sabbath, which is abſurd, and after they were Baptiſed, and had hands laid on them, that they might receive the Spirit, he ſpoke boldly in the Synagogue among them for the ſpace of three months, by which you may ſee that *Paul* and

and those *Ephesians*, did keep the Sabbath, or else he had never been suffered to teach in the Synagogue, for the Disciples and he did worship there, until divers that were hardened and believed not, but spake evil of the way before the Multitude, then he separated with the Disciples, which were the Worshippers in the Synagogue, these Christian Sabbath-keepers, I say, he did then separate and publish the Word of the Lord for the space of two years in the School of *Tyrannus*; so that all they that dwell in *Asia*, heard the word, which shews likewise that the other seven Churches in *Asia*, in their pure state were like this of *Ephesus*, who was the first of the seven, *Acts* 19. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. *Rev.* 2. 1. And the Apostle is so far from giving the Commandments anew, that he plainly Establisheth the Old, Commanding Children to obey their Parents, because it is the first Commandment with promise, that it might be well with them, and that they might live long in the Earth, *Eph.* 6. 1, 2, 3. He would have them to keep Gods Law as it was written on the Table, and observe the order of the Laws as they were so written, it is first Commandment with Promise, that is, it is the first Commandment of the second Table, but which is the first Commandment of the New Table-Laws for the Church of the Gentiles, but

but the Old are Established here, and this Church was began with such as were all keepers of the fourth Commandment consisting of Jews and Gentiles, but especially of Jews, in that they had the Gifts of the Spirit, and where the Church were first Planted, though the Gentiles afterwards were added to it.

And as for the Churches of the *Galatians*, they were such as the rest, that were converted Preachers sent from the Primitive Church at *Jerusalem*, in which Church there were some of every Nation under Heaven, that did all keep the Sabbath, and this Church with the Apostles and Elders, sent forth her Messengers unto the *Galatians* as well as the rest, *Acts*. 16. 3, 4, 5, 6. *Chap.* 18. 23. And these *Galatians* were so far from omitting the righteousness of the Moral Law, that they run into Circumcision, and the Ceremonies, and sought Justification thereby, erring on the one hand, as many now err on the other, so that no man of a competent understanding, can deny that those *Galatians* kept the seventh day Sabbath, for it is so plain that he that runs may read it, and therefore there was no need of a command for the Sabbath to this People, but rather to Establish them in the Gospel Faith of their Father *Abraham*, who kept Gods Commandments, Statutes and Laws, and in this Letter of
Paul

Pauls here is nothing, like New Table Laws, but the old confirmed, stating all men under the Law, Jews and Gentiles, as Transgressors of it, (which could not be, if it was done away at the death of Christ) and that Christ was made under it, and under the Curse of it, that so he might redeem the Gentiles from that curse, that the blessing of *Abraham* might come upon the Gentiles through faith, and although they were called to Liberty, yet they were not to break the old Table-Law, chap. 3. 6, 7, 8. 13, 14. chap. 5. 3, 4, 13, 14.

And then for *Pauls* Epistles to the *Corinthians*, there is not any thing in them of any new Table-Laws, and so you cannot reasonably expect the Sabbath, and the less, because it is apparently manifest that they were Sabbath-keepers, for when *Paul* came to *Corinth*, there he met with *Aquila*, *Priscilla* and *Crispus* the chief Ruler of the Synagogue, and *Justus* and *Sosthenes* the chief Rulers of the Synagogue, there he continued one year and six moneths, and Reasoned in the Synagogue every Sabbath, perswading the Jews and Greeks, Acts 1. 2, 3, 4, 7, 8, 11. So that the chief Members of th s Church kept Sabbath with *Paul* at *Corinth*, for the space of one year and six months; This

This Church was made up at first of Jews and Greeks, that were Worshippers in the Synagogue, for as the first primitive Church did spring up in the Temple at Jerusalem, so the Gentile Churches did spring up in the Synagogues, for there was a people that were faithful to their light, and God shewed them more light; and in the first place, by this we may see how the light of the Sabbath was shining among the Gentiles, and the beginning of most, if not all the Gentile Churches, was on the Sabbath; then they heard the glad Tidings of the Gospel and believed, as hath abundantly been shewed, so that the Churches had reason to remember the Sabbath, for the chiefest of them kept it, both before and after their believing in Christ, and the Sabbath was the joyful day wherein they heard the joyful sound, that gave rest to their souls; And in this Epistle Mr. Cowel may see that the Apostle Paul was not of his mind, for he takes the Moral Part of Gods Law, he did not speak to them as a Man when he exhorts them to their duty, 1 Cor. 9. 8, 9, 10, 13. *Say I these things as a man, saith not the Law the same? for it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn, doth God take care for Oxen,*

Oxen, or saith he it altogether for our sakes? for our sakes no doubt, that he that ploweth should plow in hope, and that he that thresheth in hope, should be partaker of his hope. And although he forbids circuncision, and the ceremonies of the Law; yet he can confirm and Establish the Moral Law, and he expressly saith that this Law was writ on purpose, and is in force from God, for the maintainance of the Ministers of the Gospel, and this the Apostle brings as the Highest Authority that could be brought to confirm the Truth he Taught, so that here is Room for this conceit of this Mistaken Man that dreams of New Table-Laws and Commands for the Sabbath, to the Churches of the Gentiles, for this Church kept the Sabbath, as (before was shewed) and was under the Law of God given by *Moses*, and the chief Members of this Church were Jews and Proselytes, and so well might this Apostle say in this Epistle; Are they *Hebrews*? so am I; are they *Israelites*? so am I; are they the Seed of *Abraham*? so am I; are they Ministers of Christ? I speak as a fool I am more, 2 *Cor.* 11 22, 23.

The Church of the *Romans* likewise had its beginning after the same manner, they were Jews that *Paul* first Preached to there, and that first believed, as is plainly to be seen in

Acts 28. 17. to the 24. And when *Paul* writes his Epistle to them, he directs it in a special manner to such as were believing Jews, who were the Teachers among them, or such as taught the Table Laws, or ten words, blaming them that they were not better doers of that Law, which caused the Name of the Lord to be blasphemed amongst the Gentiles, *Chap.* 17. to the 24. He shews that it is not the bearers of the Law, but the doers of it, that shall be Justified before God, and that the uncircumcision, or the Gentiles by Nature, if they fulfil the Law, shall judge the Jews, who by Letter and circumcision do transgress the Law, *Chap.* 1. 13. *Chap.* 2. 26. In the third chapter he shews what advantage the Jews had above all people, they had much advantage every way, and chiefly because unto them were committed the Oracles of God, *ver.* 1. 2. the lively Oracles, (as *Stephen* calls them) and the standard to try Doctrines by, for if any man speak, let him speak as the Oracles of God, *Rom.* 3. 2. *Acts* 7. 38. But if these Oracles Gender to Bondage, and were an old vanished Covenant, and an abolished Ministration of death, but had a snare laid in them, which you now have broken, then it was so far from being their chief advantage, that it was their great disadvantage, but by what hath

been said it is plain that some of the Epistle were directed to the Jews, others of them to scattered Disciples, and particular Persons and the rest to the *Romans, Corinthians, Galatians, Ephesians, Phillipians, Colossians* and *Thessalonians*, as were first Planted with believing Jews and *Proselytes*, and the Apostles and Ministers that planted them, were such, and their Teachers were such, they were all keepers of the seventh day Sabbath, and so was the first primitive Church that sent out the Preachers to the Gentiles, even the Church of *Jerusalem*, and gave forth decrees according to Gods Law for the Gentiles; now let a sober man consider how improbable and contrary to Scripture, and right Reason it is, that such a Church, and such Preachers that had communion with such a church should teach any to prophane the Sabbath, when at the same time their principle and practice was to keep it, and the churches to whom they were such, and their first and principle Members and Teachers were such, and if *Paul* (as some vainly imagine) made every day like, in his Epistle to the Saints in *Rome*, or if he had instituted any Sabbath, or day of Worship, instead of the Sabbath of *Jehovah*, could never have been accepted of afterwards by the church of *Jerusalem*, *Rom. 15. 25.*

was so far from violating any of the ten Oracles, that they were zealous for the very Ceremonies of the Law, and if there was such a noise about Circumcision and the Ceremonies, what should we have heard, if ever the Sabbath had been called in question, and therefore it is a vain and foolish thing for this talker to require a command from Christ, or from his Apostles in their Epistles to the Churches of the Gentiles for the Sabbath, seeing the Epistles were written first to the Jews, and then to the Gentiles, and not one of them to the Gentile churches, as such, but to Jews and Gentiles, and the Sabbath not at all called in question by any of them, but all the lively Oracles are confirmed by them, and the great Apostle of the Gentiles prays as heartily against your principle, which is to make void the Law, through faith, as he did against that principle that led men to continue in sin, because Grace abounded; *Rom. 6. 3 1. Chap. 6. 1.*

Mr. Co. But as it would be an impeachment of the Wisdom and Care of an Earthly King, and an invadeing of his Authority, for a King of another Countrey to give Laws to his subjects, so also it would be a high provocation to him, to have his

Subjects plead for, and practice such Laws, and to threaten those with death that do not do the like; so doubtlesly it is to Christ a high provocation, as it is an impeachment of his Wisdom and Care, and an invading of his Authority to have *Moses* Laws pleaded for, and practiced with reverence to his solemn Worship, by his servants and subjects, and that they should threaten those with death, that do not do as they do, is no small aggravation of their Crime.

Ans. For our threatning those that do not keep the Sabbath with death, you know it is a slander, and I am astonished that you should come to such a height of wickedness in so short a time, and I hope it will be a warning to others and myself to take heed, that we never hide our Eyes from Gods Sabbath; was ever such a Comparison heard of between God and Christ? Who are One, as between the King of one Countrey, and the King of another; It seems you hold that God is King of one Countrey, and Christ is King of another, and that the Father hath Subjects of his Kingdom, that are not the Subjects of the Son, and that the Fathers Laws are not the Laws of the Son, nor the Sons Laws, the Laws of the Father, and it is a disparagement of Christ, and his Wisdom, that any should plead for, and practice

practice his Fathers Laws, as if he was not wiſer to make better Laws of his own; nay, further you hold it a diſparagement to practice any thing in Gods Law, to love the Lord our God, and to worſhip him withal our heart, this is the Law of God commanded by *Moses*, and this would be a diſparagement to *Chriſt*, (if your way of Arguing be true) but there can be nothing in the World more falſe and abſurd; and how contrary is this black Doctrin to *Chriſt*? who ſaith, if Men will not hear *Moses* and the Prophets, they will not be perſwaded, though one ſhould riſe from the dead; and if you will not believe *Moses* his writings, how can ye believe my words? *Luke* 16. 31. *John* 5. 46, 47. *Believeſt thou not that I am in the Father, and the Father in me, the words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the works,* *John* 14. 10.

Mr. Co. And that they might not forget the Sabbath, there is not only *Remember* upon it, *Exod.* 20. 8. But they were alſo commanded to make them *Fringes* in the Borders of their Garments, and to put upon the Fringes a Ribbond of blew, that they might look upon it and remember the commandments of the Lord; And this is commanded in a ſpecial manner, on the account of the Sabbath, and hence you con-

clude, That if God the Father did this in the Jewish Church, certainly if that Sabbath was in force, Jesus Christ would have given a Command for it to the Gentiles.

Ans. All that is said here is Answered before, and in the Command it self, for the stranger was to keep the Sabbath; Neither did Jesus Christ give any one of the ten Commands, as new Laws, he repeated them, and explained them, and so he did the Sabbath; he tells us that the Sabbath was made for man, that is, for the good of man, and that Works of mercy might be done on the Sabbath, as healing the Sick, or helping an Ox or an Ass out of the Pit: and this is more then he said of the second Commandment, and yet that remains in force by your own Confession: besides, there are many Laws in force that Christ did not expressly mention, as before is shewed, and you pervert the Word, in saying, That the Fringe and Ribbon of blew was commanded in a special manner, that the Sabbath might be remembred, by which you would insinuate, that the Sabbath was a shadow, when as the Lord expressly saith,

(65):

it was that they might look upon it, and remember all the Commandments, and do them, and that you seek not after your own Heart, and after your own Eyes, after which you use to go a whoring, Num. 15. 39. And by this you may see that some Figurative Laws were made use of, for the better keeping of the ten Commands, and yet that doth not make them shadows, which if well minded would correct your mistake, as if the Sabbath must needs be a shadow, because the Ribband of blew, and fringes are joyned unto it. But there is heavenly Myſtery in this, for every Word of God is pure; the Fringes were put them in mind of Gods Commands, and to shew them how they were encompassed about with favour, and bounded round about with Laws, that they might not go a whoring and break Gods Law; and the Ribband of blew was to shew that Gods Law was heavenly, and came from Heaven, Exod. 25. 11. for the Body of Heaven in its clearness is as blew as the Saphir; and whereas you say, That this was given in special, that they might remember the Sabbath, the greater is your folly for bringing it, that the Sabbath might be forgotten,

but being you are of Age you shall answer for
your self in your other Book of the Sabbath
which you are bold to call *Divine Oracles*
your words are these, viz. *Those that would*
Answer the Will of the Lord, in his pure, precious
equal, pleasant and profitable Commands, must
remember the Day as well as the Duty, which
the seventh, but the seventh day is the Sabbath
of the Lord thy God; this must be remembered
Exod. 20.8,9,10,11. Gen.2.2,3.

But now behold how the Case is altered
for now the Sabbath must not be remembered
it is become a snare, a yoke of bondage and
a pernicious Errour; but if you will not re-
member the fourth Commandment, be perswa-
ded to remember the ninth, *Thou shalt not be a*
false witness.

And behold how this man is at strife with
himself, catching at any thing to fill up his
Book, asserting without Scripture or Reason
that we come but little short of those in *Aff*
15,1. Who taught the Brethren, that except
they were circumcised after the manner of Mo-
ses, they could not be saved; and to prove this
he saith, that Mr. Parnham of London said in a
Letter, that Mr. Cowel was in the way to Per-
dition; and Mr. Lawrence calls his question-
ing the Sabbath a groundless damnable fancy;
now certainly, he that is sinning and apostatizing

Forgetting from God must needs be in the way to Perdition (for all sin bends that way) and what need you dote so much on your fancy as to be offended at Mr. *Lawrence* because he condemned it as damnable, seeing it roves about hither and thither, sometimes one way, and sometimes another; and the next time you write a Book, have more wit, and do not put private talk in Letters, openly in Print; in this matter you have shewed your self very unmanly, as any one will inform you, that understands the Law of publick and private Writing.

The next thing you plead is a seeming contradiction, as you conceive, between Mr. *Parnham* and my self, because he said, *That the believing Gentiles were not bound to Circumcision and the ceremonies, Acts 15.* And yet I except against this question, Whether there be any Command from Jesus Christ for believing Gentiles to keep the seventh-day Sabbath.

Answ. There is no contradiction at all in the words, for as we hold, that Circumcision was not binding to the believing Gentiles, so we hold that it is not in force at all, neither to Believers nor unbelievers, (as is shewed in that Testimony) Neither did Mr.

Mr. Parnham brings this as the great question, *Whether believing Gentiles were bound to keep the Law of Circumcision and the Ceremonies*; but those were words spoke occasionally, and not in the least intending to bind our opposers to these termes; neither am I against the use of these terms, when men make use of them honestly, but when men use them on purpose to avoid Scripture-proof, excepting against all Scriptures, except they speak expressly that believing Gentiles are bound to keep the seventh-day Sabbath, and this must be from Jesus Christ likewise; and you know your craft when you go this way to work: for if you be asked, *Whether the Sabbath be in force to unbelieving Gentiles, or whether it be still in force to all the Jews*, then you will not answer, because then you see you are caught in your own Snare, for if you hold that the Sabbath is in force to unbelieving Gentiles, then you must teach your children, and servants, and Neighbors, to keep the Sabbath, whilst you break it, and all the proof you bring for the abrogation of the seventh-day Sabbath is in vain, because it is in force still: but if you say, (as indeed it is your judgement if you durst

speake

speak it) that the Sabbath is neither in
 force to Jew nor Gentile, but is abolished
 as a perishing shadow, then you know
 your self that your question is too strait
 pressed, for it takes not in the Controversie,
 your Judgement is, that the Sabbath is in
 force to all men: Yours is, that it is in
 force to no man, and yet the question must be
 only about believing Gentiles, and then it
 must be a new Commandment, and from Je-
 sus Christ as manifested in the flesh, when as it
 hath been shewed, Christ gave not one of the
 ten Commandments as a new Command, he
 only repeated them and expounded them, as he
 did the Sabbath, and he is more large upon
 the Sabbath. then he is upon several of the
 other nine Commands, and confirms them all
 as hath been shewed) but then you flie
 from Christ to the Apostles, and then you
 must have a word fitted to your own fancy,
 that you may have a pretence to shew why
 you hid your eyes from Gods Sabbath;
 but it would fill a Volume to shew your
 absurdities in this question, if it be compa-
 red with your Judgement: but that the Sab-
 bath is in force to believing Gentiles, I have a-
 bundantly shewed before, & so shall not go over
 again, for I should spend my time thus vain-
 ly, to shew you how your words hang together,
 and

and the words of others of your Opinion, my Book would so swell, that I should be a fool
Folio.

You should have reconciled your own words together, before you had caus'd a Carpt with other Mens, and no man that has his Mother-wit, can reasonably expect that every man that keeps the Sabbath, should word it alike, if you had shewed your self a man, you should first have taken your own Books and answered them, and then have taken some one of our Books and answered it, and not Buzz about like a Flesh-flie, to see where about you can blow, that so you may make stink.

As for your 15. Sect. I pass it over, because it is the same again, and it is fully answered before.

The substance of your next Sect. Is to shew that the Sabbath was given to *Israel* to be a sign throughout their Generations, which you conceive to be so long as their Church stands; but when the Old Covenant from *Sinai* expired, their Generations came to an end; therefore you conceive must needs be the truth, because many Laws that were abolished, were commanded to be observed through their Generations.

Ans. This is your conjecture without proof, for Generations are to be understood they are expressed, and yet this will not at perpetuate Ceremonies, for all these Laws being in their spiritual import and signification, and will be so throughout all Generations; although their Litteral and Typical performance is vanished away, in this sense Christ is said to be our Passover, our Sacrifice, our Altar, our Priest, our Bread, or the Bread of our God, so that believers may believe, improve and practice, the soul and substance of the shadowy Laws, suitable to the dispensation they are under, even throughout their Generations; and yet stand clear from the litteral practice of all such Ceremonies; the Feast of leavened bread is abolished; and yet as with the Apostle, *Let us keep the Feast with the leavened bread of sincerity and truth*; for the Ceremonies of the Law was the Gospel a Figure or shadow of the good things to come, they were a Pattern of heavenly things, that did lead to the heavenly things themselves: by this Interpretation the word generation may stand, and is according to scripture; but your interpretation that makes Generations to end, when the Church-state ended is foreign to the Scriptures, and

and so your own presumption, neither did indeed the church state totally end, but grew up into an holy Temple, the primitive church grew up in this church, and from them the Gospel was spread among the Gentiles; and whereas you say the Covenant from *Sinai*, is the Old Covenant, and vanished, and the Sabbath was the rest of that Covenant, that is all besides the Mark, for the ten commandments are so far from being vanished that they stand fast for ever and ever yea, to a thousand Generations, which is beyond all time, yea, these Laws are to be kept as long as *Israel* lives upon the Earth, Deut. 7. 9. Ps. 111. 7, 8. Deut. 4. 10, 11. which is beyond their church state, or Generation, in your sense: This Covenant in *Sinai* is Established for an everlasting Covenant, and the same, that God made with *Abraham*, and to shew it to be an everlasting Covenant the Lord gives himself to the God of his people, and promiseth mercy to thousands, that love him, and keep his commandments, and promises the Land of *Canaan*, which was the promise to *Abraham*, which promise carries the heavenly *Canaan* in it, is plain in the Epistle to the *Hebrews*, Chap. 6. 15, 16, 17, 18. Chap. 3. 18, 18. Chap. 11. 9, 10.

1, 2, 3. God made a Covenant with Abraham in the behalf of his Seed, because that Abraham obeyed his voice, and kept his Commandments, Statutes, and his Laws, and his Seed was so possess the Land of Canaan; Christ was born there a Son of Abraham, and so many as are believing in Christ, are Abraham's Seed and Heirs according to promise, the seed of Abraham is the church of God, and grew up into a Kingdom, for what Abraham and Isaac had by promise, was performed to their seed for a Law, and an everlasting Covenant, and so they became a Kingdom of Priests and peculiar people, Gen. 26. 4, 5. Psal. 105. 6, 7, 8, 9, 10. And on this promise to Abraham the Prophet Michal builds in Chap. 7. 19, 20. He will turn again, he will have Compassion on us, he will subdue our iniquities, thou wilt cast all their sins into the depth of the Sea, and all this is to perform the truth to Jacob, and the mercy to Abraham, which the Lord hath sworn to our Fathers from the days of Old, and when Abraham's Seed comes into a Kingdom-state, and is exalted upon the top of the Mountains, and above the Hill, so that the Law shall go out of Zion, and the Word of the Lord from Jerusalem, then we shall be delivered out of the hands of all our Enemies,

to serve the Lord without fear, according to the Oath that the Lord swore unto our Father Abraham, Isa. 2. 1, 2. Luke 1. 69. to 75. And this is the same Covenant mentioned in Jer. 31. 31, 32, 33, 34. and in Heb. 8. 8, 9, 10, 11, 12, which is promised to the House of Israel, and the House of Judah, and is yet to be accomplished; this relates to the Mountain-State of the Church, when all shall know the Lord from the least to the greatest, when the earth shall be full of the knowledge of God, as the waters covers the Sea, Isa. 11. 9. This is the Covenant of Peace that God will make with Israel and Judah, when David shall be their Prince for ever, when they shall have the sure mercies of David, the everlasting Covenant, Ezek. 27. 23, 24, 25, 26. when it shall be according to Isa. 54. 13. And all thy children shall be taught of the Lord, and great shall be the Peace of thy children, when Israel and Judah shall come into their Kingdom-State, and be free from all oppression, David their King ruling over them in righteousness, then Gods Law will be apparently written in their hearts, and the Law shall go out of Sion, and the Word of the Lord from Jerusalem; this Promise never intended new Heart-Laws, or that men should forsake the Fathers Table Laws, and expect new Table-Laws from the Son, but on the contrary, he saith, It

written in the Prophets, *John 6. 45.* And
 they shall be all taught of God every man ther,
 re that have heard and learned of the Fa-
 er, cometh unto me; so that those are the
 rious that come to Christ, that hear and
 rn of the Father, according to this New Co-
 nant, and what hath such as Mr. *Cowel* to do
 th this Covenant, that is promised to be made
 th the House of *Israel*, and the House of *Ju-*
 e, seeing it is yet to be accomplished, and he
 or new Laws, and such as are given to be-
 ving Gentiles, by *Iesus Christ*, and this is
 en to the Jews, to all the twelve Tribes, and
 e Laws of this Covenant are the Fathers
 ws, which he will teach, that so they may
 ne to the Son; the Lord promiseth to write
 Law in the Heart, alluding the writing of
 Law in Tables of Stone, that Law that was
 t in Tables of Stone, must be writ in the
 hy Tables of the Heart, and so it is best
 Wilsdoms Sons to Harmonize with this gra-
 us promise, and bind these commands on
 ir Fingers, and write them on the Tables
 heir Hearts, *Prov. 7. 1, 2, 3.* For the
 umber of the Members of the Hands, or
 et, will tell a wise Son how many command-
 ts ought to be writ on the Table of his
 art; so that the Laws are the same, though
 Tables differ, and the sure mercies of *Da-*

vid are the same, before the coming of Christ
 as since, but under a new ministration, and
 greater fulness and clearness, and this in
 special manner is yet to be accomplished; as
 the Translation in Queen Elizabeths time re-
 ders the word in Heb. 8. 8. *For in rebuking*
them, he said, Behold the dayes come, saith the
Lord, when I will finish upon the House of Is-
rael, and upon the House of Judah, a new Co-
nant. God did not find fault with his Co-
 nant, but rebuked them; and so saith the
 Translation out of the Latin, blaming them
 saith, *And this Covenant is to be finished on the*
House of Israel, and on the House of Judah;
 was begun before, even ever since the Promise
Gen. 3. the Seed of the Woman shall break the
Serpents Head; and it hath been gradually
 carrying on to this day, and will be accom-
 plished or renewed when the twelve Tribes shall
 converted, and the Word which our Transla-
 tors renders New is *חדש*, which themselves
 render Renew in many other places of the
 Scripture, as *Psal. 51. 10. 104. 30.* and many
 others, as you may see in the Margin of *Mr*
Bamfylde's Book on the Sabbath; and in the
 selfe man is said to be a new Creature, and yet
 the same man, but renewed in the spirit
 his mind; and to have a new heart, when he

part is renewed and purified by faith; so this
 covenant shall be renewed; it shall not be
 according to the Covenant which *Jehovah*
 made with their fathers, which Covenant they
 take; but the Covenant shall be so renewed,
 and shine so transparently, that it shall change
 them into new Creatures, and fit them for the
 new Heavens and the new Earth, wherein
 dwells Righteousness; they shall be all right-
 eous, so that they shall not any more break
 the covenant with God, nor depart from him,
 but shall all know him from the least to the
 greatest; and when the Lord Jesus shakes not
 only the Earth, but the Heavens also, as he
 shook the Earth when he gave the Covenant
 at *Sinai*; then the same Laws that were given
 at *Sinai* will be renewed, and go out of *Sion*,
 and all the world shall receive the Law from
 the Mountain of the Lords House, as *Israel* re-
 ceived it from Mount *Sinai*, *Heb. 12. 25, 26,*
In the day that Jehovah of Hosts doth this,
remember ye the Law of Moses my servant, which
commanded unto him in Horeb. for all Israel;
when we shall have the old Commandments.
 yet they will be new because the darkness
 is past, and the true light shines, for the light
 of the Moon will be as the light of the Sun,
 and the light of the Sun as seven dayes, and the

vid are the same, before the coming of Christ
 as since, but under a new ministration, and
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 special manner is yet to be accomplished; and
 the Translation in *Queen Elizabeths* time re-
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remember ye the Law of Moses my servant, which
commanded unto him in Horeb, for all Israel;
 when we shall have the old Commandments.
 And yet they will be new because the darkness
 is past, and the true light shines, for the light
 of the Moon will be as the light of the Sun,
 and the light of the Sun as seven dayes, and the

Gentiles shall fly to the light, and Kings to
brightness of their rising.

Now what hath Mr: *Cowell* got by all
noise of a New Covenant, when as the Laws
the same that were in the Covenant from *Sinai*,
if he thinks otherwise, let him shew where
who have nine new Table Laws, if he can,
he is for being Pharisee like, he must have
new Covenant with nine Commands, as the
made void the fifth command, *Mark. 7. 2.*
he makes void the fourth command, and what
he hath been pleading about the Old Co
nant, and the New, he hath lost his part
both by his own principle, for he saith he is
under the Old Covenant from *Sinai*, for
was given to the Jews, and he is a believ
Gentile, and as for the New Covenant that
given to the House of *Israel*, and to the Ho
of *Judah*, and the Epistle is directed to
Jews, and he is for no Laws but what are
ven to believing Gentiles by Jesus Christ, and
therefore in time you had best state your
under the Law, and by sin under the Curse
it, that so by faith in Christ you may rece
the Blessing of *Abraham*, though you are
Gentile, for believing Gentiles are all *Abra*
hams seed, and Heirs according to Promi
and surely they ought to be Heirs according

Precept. Nay further, you have brought your self under the worst Covenant that ever man was under, by your own Principles, for it is a Covenant of New Laws, since the death of Christ, such Laws as Christ never was made under, nor suffered for the breach of, for they were not in being when he was put to death; he was made under the Old Law, to redeem them that were under it; but you was never under it, and it was abolished above 1600 yeares before you was born; Now you must either confesse your self perfect and sinless; or else if you sin, where will you have a Sacrifice to satisfie Gods Justice for the breach of those New Laws which you came under, since the death of Christ? But the Truth lies plainly here, God finds fault with the first Covenant, that the People entred into at Mount Sinai, for they said, all that the Lord hath said that will we do; not with what God said, but with what the people Exod. 19.8. said, because they brake this Covenant, and did not perform what they had promised; but in the latter days they shall have a New Covenant, or a renewed Covenant, that is, they shall have such a clear ministration of Grace, that they shall be all taught of God, so that they shall all know him from the least to the greatest; and their sins shall be
 so

so pardon and subdue, that they shall break the Covenant no more with God, for they shall not depart from him; but the Table-Laws of this Covenant are the same; they were written in the Heart of *Abraham*, and in the heart of his special Seed, even the Lord Jesus Christ, and all that stand related to Christ must be Christ-like, and *Abraham's* Seed according to Promise; they must have the Law that was written in Christs Heart, in them, how can they make it out, that Christ became under the Law for them, to fulfil the Righteousness of the Law for them; seeing the Principle saith, they were not concerned in the Law, *Psal.* 40. 7, 8. *Heb.* 10. 9, 10.

And what thick scales is on the eyes of man, that he should make the Covenant of *Sinai* a Covenant of Works, whereas the people there were all sinners, and if they had done all that was commanded, it could not have saved them, because it was a Covenant of Works, which never no man was saved by; and what kind of mockery doth he cast upon God, to make as if the Most High, in his Majesty and Glory, gave them a Law, and promised them eternal life in doing of it, whereas he would not accept them if they had done it to a Tittle, because they were sinners.

before the Law was written; this must of necessity follow, or else he must hold Justification by the Works of the Law; Its true, they were under a conditional Covenant according to that Word, *Lev. 18. 5.* *The man that doth these things shall live in them*; but this related to outward things, for *Golliness hath the Promise of this life, and that which is to come, Rom. 10. 5.* But as *Moses* described the Righteousness of the Law in this outward way, *That the man that doth these things shall live in them*; so the Apostle saith likewise, that he describeth the Righteousness of faith, *ver. 6, 7, 8, 9.* And compare this in the *Rom.* with *Deut. 30. 11, 12, 13, 14.* That which *Moses* calls the Commandment, and the Word that *Israel* was to hear and do; the Apostle calls Christ and his Word of faith; by which it is evident, That they had the Covenant of Grace from *Sinai*; and the Word of faith which *Paul* preached was in it; and that Word on *Sinai* was the Word of Christ, and Christ was in it, and the Author of it, who was the Lamb slain from the Foundation of the World; And *Moses* was well acquainted with Christ, and therefore he esteemed the reproaches of Christ greater Riches then

then the Treasures of Egypt ; he was the Prophet like unto Christ that wrote of Christ, and was in the Mount Sinai with him, and in the holy Mount when Christ was Transfigured and the Lord Jesus himself, when he teaches the Doctrine of the Gospel, he begins at *Mat. 23*, and expounds his Writings, and thus that you have said concerning the Covenant is fallen flat to the ground, *Heb. 11.26. Luke 24.26,27.*

And for your Carping at the Sabbath, because it is said to be a Sign ; you know that this is so answered, that you cannot answer again, *Gen. 1.4. Deut. 6.8. Isa. 8.18. Mar. 8.19.* the Sun and Moon are for Signes, so is the Rainbow ; Christ and his Church is a Sign and the Ten Commandments are all Signes and if Sabbath-keeping be a Sign of People being sanctified by the Lord, then Sabbath-breaking is a contrary Sign which you have got ; the Sabbath is a Sign that God made the World in six days, and rested the seventh and therefore they are to keep the Sabbath as a perpetual Covenant, for the Sabbath being in both the Tables, shews, that he that keeps the Sabbath well, keeps both the Tables, the Sabbath being in the Heart of the Tables, taken for the whole of them ; and as the Sabbath was to be kept as a sign of Sanctification

it was to be kept, because in six days *Jehovah* made Heaven and Earth; and certainly, this Moral Reason is as binding as ever, in these latter days, when men turn Atheists, and the Saints have as much need of time to worship in as ever, and they might as well take Gods time as mans time, and so end the Controversie, and bring themselves under unexcusable precious Promises, *Exod. 31. 13, 15, 16.*

And as for the Scriptures that you bring against the Sabbath, they shall be answered in order; the first is, *Col. 2. 16, 17. Let no man therefore judge you in Meats, or in Drinks, or in respect of a holy day, or of the New Moons, or of the Sabbaths, which is a shadow of things to come, but the Body is of Christ.*

Answ. I have shewed already, that the Apostle confirms the Old Scriptures as the Word of Christ, even the Book of *Psalms*, wherein is the Song for the Sabbath-day, *Psa. 122.* *Col. 3. 16.* and the Apostle *Paul* doth likewise inform those *Colossians*, That his only fellow-workers unto the Kingdom of God, and such as had been a comfort to him, werethis of the Circumcision; and that those, with the Apostle, were Sabbath-keepers, *chap. 4. 10, 11.* that it cannot be reasonably thought that he speaks against his own Principle and Practice,

etice, and the principle and practice, of the
his worthy Friends and Labourers with
in the Lords work.

And in *verse 14. Chap. 2.* You may
what Laws the Apostle was Treating of,
on the Table Laws, which the uncircumcised
were bound to fulfill, and do, *Rom. 2. 26,*
29. But such a Hand-writing of Ordinances
as was against the Gentiles, and contrary
to the Gentiles, Even the Middle Wall of Parti-
tion; and not the Table Heart Laws, for if
doing of them be against the Gentiles, and
contrary to the Gentiles, then the Gentiles
have a new Law, contrary to them, or be with-
out Law, then it will follow, that it is against
the Gentiles, and contrary to them to
God, or their Neighbour, for Christ cannot
take that away, and nail it to the Cross, (which
is abominable to think) for on this word
verse 16. depend. Let no Man therefore
you in Meat, or in Drink; and why did
not answer to these Arguments in Print
others, and my self, against the false interpreta-
tion of this Text; the Sabbath was before
Partition-wall was between Jew and Gentile
it was made for man, when there was no
distinction; and it is strange that the Sabbath
should be against the Gentiles, and contrary
to them, when it is good in it self, and

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ch Blessed Gospel Promises annexed to it, as
everlasting Name, that shall not be cut off,
Name better then of Sons and Daughters,
d to be made joyful in the House of Prayer,
d the like, *Isa.* 56.2,4,5,6,7.

Is this contrary to the Gentiles, and against
the Gentiles? to have Eternal Life and ac-
ceptance with God through Christ; and then
consider again, if all Sabbaths are here forbid-
den, then it will as roundly follow, that all
meats and Drinks are forbidden, for here is
no more distinction between meats and drinks,
when there is between Sabbath and Sabbath;
you will presently then say, (I know) rather
then want for your Belly, we must distinguish
between meats and drinks, and meats and
drinks; and so we may say of the Sabbath:
We must distinguish between Sabbaths and
Sabbaths, as you do between meats and meats,
by this Text, you do not think that all meats
and drinks are forbidden; and we by the
same Rule do judge, that all Sabbaths are not
forbidden; but lest any should mistake, the
apostle explains himself, they were such meats
and drinks, and such Sabbaths, as are a shadow
of things to come; but all meats and drinks, nor
all Sabbaths were not such, for the seventh-day
was

was expressly commanded to be kept, in remembrance of what was past, *For in six days the Lord made Heaven and Earth, and rested on the seventh-day, wherefore the Lord blessed Sabbath-day, and sanctified it*; and although there were Sabbaths that were Ceremonial, as the Feast of unleavened Bread, and at other times, yet the weekly Sabbath was evidently distinguished from these; it was from the beginning, so were not they, it was and is weekly, to measure time by, so were not they, it was spoken from Heaven, and writ by the Finger of God; it is part of the Law that God hath promised to write in the heart, and so is no shadow of things to come, but kept in remembrance of what was past, even the wonderful Work of Creation; it was so far from being a shadow, that it was created a Sabbath as the other six days were created working days.

The next Text is *Gal. 4. 11. To observe days, and Months, and Times, and Years*; And in these days here you judge that the Apostle intends the weekly Sabbath.

Ans. There is just seven days in all, and the seventh is the Sabbath of Jehovah, and this must be the day rather than any of the other six, that the Apostles words must be turned against; as if it had been *Pauls* Sabbath.

ess to turn his Epistle against the Table-
 ws, writ with the Finger of God, yea, a-
 inst that Law that himself was convinced of
 by; and also he prays against the errour
 those that went about to make it void,
 himself likewise was a Sabbath keeper, as
 th abundantly been shewed; and those *Gal-*
atians received their Rules and Directions
 om those that are Sabbath-keepers, even
 e Church at *Jerusalem* and the Apostles and
 ders, *Acts* 16. 4, 5. So that at most it is but
 ur unreasonable presumption, to conclude,
 at *Paul* did strike at one of the lively O-
 cles, or the seventh day Sabbath, although
 is not mentioned in the Text; and besides,
 the 8 ver. it is said, That these *Galatians*
 d service unto those which by nature were
 Gods. But now after they had known
 od, or rather they were known of God,
 ey turned again to the weak and beggarly
 ements. which makes it most probable, th
 ose dayes, and times, and years, were seasons
 pointed for idle-worship; and they obser-
 d years, and months, and times, and dayes;
 a, they were so much for the first day, a-
 ve all the other days in the week, that they
 lled that Sunday, or the day of the Sun;
Kings 32. 10, 11. And it seems more then
 obable, that the beginning of its observa-
 tion

tion, was from the VVorshipers of the Sun
 that offered Horses to the Sun; and when
 reason should they do it, but on the day whe
 they gave to the Sun? And I heartily wi
 that all that Profess the Christian Religion
 would stand clear from this kind of Idolatry
 although they do put the Branch to the No
Ezek. 8. 16, 17. And suppose that
 should give this VVrangler his saying, wh
 would he get by it, it is well known, th
 there are other dayes that the Jew
 observed besides the Sabbath, as day
 of unleavened Bread, and dayes of
 tonement, though for my part, I cannot thin
 that the Apostle intends any of them for
 Reasons before, and because he calls the
 weak and beggerly, which words carry to
 much contempt, for the least appointment
 God, although it was now abolisht. But
 imagine that the Apostle calls the Sabbath
 weak and beggerly Element, is contrary to
 Scripture, and right Reason; what! did G
 himself, the strength of *Israel*, when he ha
 done all his works, Rest in, and was he R
 freshed in a weak and Beggerly Element
Exod. 31. 17. For shame let Reason
 shewed, why this should be VVweak and B
 gerly, seeing all that God spake from heav
 was free from this impediment, and wh
 shou

ould there be so many rich Promises, to the
 epers of that which was VWeak and Begger-
 ? Did God write that which was VWeak
 d Beggerly, in the Heart of his Table-laws?
 al. 19. 10, 119, 72. *That are more precious*
en thousands of gold and silver. But I con-
 de this Answer with Mr. Cowel's words,
 hich is a heavy burthen upon him) viz. that
 ole pretences of Spirit and Light, which
 th not carry forth souls in a subjection to
 e Lord, in his Holy Law, are empty and void,
 d God will certainly blast it. See his Beam
 Sabbath-Light. Page 9th.

The next Scripture is Rom. 14. 5. *One man*
esteemeth one day above another, another esteem-
eth every day alike; Let every man be fully per-
suaded in his own mind; from hence he con-
 dedes that the Sabbath is laid in commo-
 th other days, because this was some day of
 e. t esteem, that the Apostle speaks of.

Ans. As it is said, one man esteemeth one
day above another, so it is said another man
esteemeth every day alike; and then it will
 low (by your way of reasoning) that every
 y was of great esteem, and alike great e-
 em, and those that esteemed every day a-
 e, were the greatest Obiervers of dayes,
 there is the same word (esteem) to one
 to another, and if every day be alike, what
 will

will become of your first day? (which you say) hath the force of a Command for it; and certainly, if the sabbath was a weak and beggarly Element, that the keeping of it made the Apostle afraid of the *Galatians*, (as before you said, he would not here have left it at liberty, whether it should be kept or not, nor have forbid them judging one another about it, seeing he judged it himself a weak and beggarly Element, and them that observed it as desiring again to be in Bondage, as such he was afraid that he had bestowed labour vain upon, so that here your memory failed you, or else you had not uttered such a fall contradiction; and suitable is that word, in this case, *Psal. 19. 29. Remove from me the way of lying, and grant me thy Law Graciously*. But the truth lies plainly here; the Apostle was speaking of Meats and Drinks that were alike, lawful to be received, and of the six working days that were all Created alike, for the six working days are called every day in the Scripture, in distinction from the seventh day Sabbath, which is *Iehova's day*, *Exod. 16. --2, 7.* But in that some were scrupulous about those Meats, and Drinks, and Dayes, he would not have them Judge one another, but if the controversy had been about one of the ten Oracles, he would never pass it over

this rate, without shewing some strong reasons, how it is come to be abolished, and made alike with the rest of the common working days; Besides, if it were true (as you say) that the Sabbath leads to Persecution, and Butchery, he had been the more engaged, to have detested the principal and practise, to have prevented blood and slaughter, rather than have secured them from being Judged, *ver.* 4-10, 13. And this your Absurd reasoning would make the Apostle speak Contradictions, like your self, for he saith, that if the uncircumcision keep the Righteousness of the Law, his uncircumcision should be counted for circumcision, and it is the doers of the Law that are justified, and Christ dyed that the righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit, *Rom.* 2. 13, 25. *Chap.* 8. 4. But I oppose this with your own words; Namely, that this Apostle, as the Lord before him, utterly disowns that Loose, Ranting, principle and practise, of making void the Law of God, in respect of sanctification, *Page* 18.

Your next story is against Mr. Sellers, for trading for the Sabbath from Gods Commands, because you say, by the same Plea, he may bring in all the Ceremonies of the

- By which way of reasoning you have thrown the Authority of Christ out of the New Testament, as you have cast out the Authority of God in the Old; For if we have no Command in the Law, because some Ceremonies are Commanded, then we must have no Command in the Gospel, because some ceremonies are commanded, as the Leprosy Offering to the Priest, and offering the Gift at the Altar, and the like? But this is so made manifest already, that I need say no more here, *Mat. 8. 4.*

And as for your quarrelling with me, because I said in my former Book that it plainly appeared, that the Sabbath was in force from the beginning; though no mention is made of the Patriarchs observing it, more than their Sacrificings, and many other things, which is judged they did, from whence you conclude that we that keep the Sabbath, do write hand over head sometimes and goes about to make the Reader believe as if I was so ignorant as to think that there was no mention in the Scriptures of the Patriarchs offering of Sacrifices; so you wait for me, to inform me, That *Abel* and *Noah* and *Abraham* and *Jacob*, did offer Sacrifices.

Ans. If you had spied a mote in mine Eye, you should have pulled the Beam first out of your own; and this is Envy, and not charity, to let my Errour in a word (if it was so) to lie on me for above twenty years together, and yet to cast dirt, you could bring up this, though no wayes pertinent to your present discourse. But alas! all is in vain, though you drive hard to make me and others like your self; for you wrong me, and wrest my words; for I did not say that there was no mention of their offering of Sacrifices, but of their Sacrificings, that is, of the many sorts and kinds of their Sacrifices, according to Gods Law, which is judged they did, though the Scriptures are silent in it, as well as in other things. Besides, you should have known that the Patriarchs, are commonly taken for the twelve sons of Jacob, and if you take it so, then not one of the scriptures you mention, reach the Case. But every that is not blind, that reads your Book, and mine, and this short Answer, will easily see, that here you strain at a Gnat, that so you may swallow a Cammel, or carp a word, to make a covering for your own Error,

But this is to make a man an offender for a word, and to lay a snare for him that reprove in the Gate, and wo unto them that cover with a Covering that is not of the Spirit, *Isa* 30. 1.

Your twentieth SECT. Is spent as before to shew that the ten Commands from *Sinai*, the Old Covenant, which is at large answered before, and so I pass it by here, with a Brief return. And first, I take notice of your unflattering talk, in *Page* 113. That by the same Authority that gave forth the Sabbath, and the rest of the Ceremonies were given forth for the same God that gave the ten Commands gave all the Ceremonies, and so we are of a sudden fallen down into the Kennel, To *Thomas Tillam* and *Christopher Pooley*.

Ans. What Heart can but tremble to hear a poor Backslider, that thus lifts up his mouth against God, for he makes all the precious appointments of God, that were Gospel in a Figure, and leads directly to Christ, to be a dirty Kennel; although I do not plead in the least for the Observation of Ceremonies, yet must plead against the contempt that is cast upon the Law of God, which was the church's Gospel, and was this a Kennel? Did the Holy God give forth such Laws as might be deemed? And were the many thousands that believe

believed in Christ at *Jerusalem* all in the Ken-
 nel? for so it must be (if this man speak true)
 for they were all zealous of the ceremonies of
 the Law; and what Kennel will this man fall
 into? For by his principle, we must have nei-
 ther Law nor Gospel. For as we shewed be-
 fore, if we must have none of Christs Command-
 ments from *Sinai*, because some ceremonies
 were given, then we must have none of Christs
 Commandments in the New Testament, be-
 cause some ceremonies are given there; but
 the Law of the ten Commands was given pub-
 lickly, but the ceremonies privately; they
 were given to all People with a Voice from
 Heaven, and the other to *Moses*; the Earth
 shook when God gave them, and he writ them
 himself, and promises to write them in
 the Heart. These distinctions and many
 more of the like kind, doth evidently distin-
 guish the Table Laws from ceremonies, and
 shew if you can, any new Laws, consisting in
 nine or ten commandments, that are thus
 distinguished from the ceremonies, that are
 commanded in the Gospel; and the time was,
 when you could say with the Apostle, *James*
1. 8. If you fulfill the Law, according to the
 scriptures, ye shall do well, and with admira-
 tion you thus break forth, in *Page 21.*

Oh! What heart can choose but melt?

What Believer can stand out against those gentle Drawings, and tender Gospel Leading? But it seems now (if you speak true) of your self, that all this was to draw souls into the Kennel, and you wonder at others, that blush not to make void the Law, and went about to divide the Trinity, in setting the Son against the Father; what horror, shame and blushing, then should seize upon you? that have done, as those you thus write against; if you had been under a mistake, and now had seen your error, we should have seen another manner of spirit upon you; then there would have been humility and tenderness to the Name of God, and his People; but instead of this, here is mincing your own faults, and striving to make others offenders, without cause, and that which is worst of all, a scornful speaking against Gods Law.

Mr. Cowel) On *Acts 15. 10.* *It was not barely the circumcision, but the keeping of the Law,* the Legal Teachers drove at; and this keeping of the Law was, a walking after their customs, *Acts 21. 21.* And one of the customs, was this Sabbath-keeping, *Luk. 4. 16.*

Ans. Those Teachers taught the Brethren, that except they were circumcised after

ter the manner of *Moses* they could not be
 saved, and that it was needful to circumcise
 them, and command them to keep the Law of
Moses, ver. 1. 5. To this *Peter* answered,
 that the Gentiles did hear the words of the
 Gospel, and believed, and that God had
 given them the Holy Spirit, and put no
 difference between the believing Jews and
 them, purifying their hearts by Faith,
 ver. 7, 8, 9. Now therefore why tempt ye
 God? to put a Yoke upon the Neck of the
 Disciples, which neither our Fathers nor
 we were able to bear, ver. 10. But we be-
 lieve that through the Grace of the Lord
Jesus Christ, we shall be saved, even as
 they, ver. 11. By which it plainly ap-
 pears, that the great thing that is thus
 opposed, is the stress that these Pharisees
 laid on circumcision, and the customes, as
 without which they could not be saved;
 and this was such a Yoke as could not be
 born by the believing Jews, nor their be-
 lieving Fathers; For they believed to be saved
 through the Grace of the Lord *Jesus Christ*, as
 well as these believing Gentiles; but to ima-
 gine that Gods Laws, any of them, or all of
 them, were such a Yoke as could not be born,
 casts a foul reflection on God himself the Law
 giver.

and is contrary to Scripture, and right Reason, for the faithful did bear this Yoke, and delight greatly in it, as the *Psalmist* saith, *Blessed is the man that feareth the Lord, and delighteth greatly in his Commandments, Psalm 112. 1.* And those Gentiles being Profelited to Christ, by the circumcision of the heart, through faith in his Blood, there was no need to bring them under circumcision, or the Law, or customes thereunto belonging; for in that God had accepted of them without circumcision, it was the duty of the church, to accept of them likewise, and hence the Apostles and Elders do write, and conclude that the Gentiles that turned to God, should observe no such things as these false Teachers would impose upon them; But to think that the Apostles and Elders of the Church of *Jerusalem*, did write to the Gentiles that were turned to God, that they should observe no such things as were commanded in the ten Commandments, is so gross, and absurd, that it needs no farther Answer; And yet upon this Rock, this opposer will Split himself, rather then it should seem that he hath nothing to say for his own turning aside; He saith that those believing Gentiles were not to observe the customes, and it was the customes of the Jews to keep the Sabbath, and to prove this he quotes

notes, Luk. 4. 16. *And he came to Nazareth,*
where he had been brought up, and as his Custome
was, he went into the Synagogue on the Sabbath
and stood up for to read; So that it seems
his way of Arguing, that it being of Christo
stomes to keep the Sabbath, it was the Du-
ty of his Disciples to break the Sabbath; but
he will have it a Custome of the Jews, and
therefore the believing Gentiles must do no
such things; then it will as well follow, that
was their custome to pray, and praise, and
worship the true God; and must they do no
such things? And as it were their custome to
have conscience of keeping all the ten Com-
mandments; and must they do no such things?
It is plain, that he that runs may read that
there was no such thing in the least intended,
to take them from the observation of the
commandments, but of circumcision, and
other customs, as Purifyings, Shavings, and
other such things, and the like; As is plain in Acts 21.
22, 23, 24. But as for the moral Law,
they are so far from taking them off from that,
that they write unto them to abstain from
such Transgressions that they were most inci-
be- to. Namely, that they should abstain
from Fornication, from things offered to I-
dem, from things Strangled, and from Blood,
Acts 25. And besides, Cornelius and his House
were

were devout, and feared God, and prayed
 God alwayes; he loved God, and his Neighbour
 and so kept both the Tables, or else how could
 Prayer and his Almes come up for a Memorial
 before God: This was his State before he
 received the Word at the Mouth of Paul
Acts 10. 2. Therefore the Controversy
 not about Moral Duties, but about circum-
 cision and the customes; I say not about ci-
 vil Law, or moral customes, for the Apostle
Paul clears himself of that, in *Acts* 28.
 I have committed nothing against the People
 or Customes of our Fathers, yet was I de-
 livered Prisoner from Jerusalem. And
 whilst this man is Pleading against the Law-
 ful Customes of the Church of God, pre-
 tending that the Law is Abolished: I
 but behold what a throng of abominable
 Customes will follow his principle; for
 no Laws be in force but the New Law
 he dreams of, given to the Churches of the
 Gentiles; then where will he find these
 abominable Customes forbidden, *Lev.* 18. These
 were the Customes of the Gentiles, and
 those abominable Customes, God cast them out
 but seeing the Law that forbid these Cust-
 oms, are all (by your principle) Abolished
 read this Text, and see if you can find
 expresse Laws, that forbid those abomin-
 able Customes, *ver.* 30.

And besides, if the Holy Laws were such
 a Yoke, as neither the Church of *Jerusalem*
 their Fathers are able to bear them;
 very strange that they did so willingly
 their Necks into it, and so much the
 more, in that they were convinced, that it
 was such a Yoke, which makes it plain to e-
 very unbyast man, that the Controversy was
 about the moral Laws, or Tables, whe-
 ther they should be kept, or no; Shall not
 Circumcision which is by nature, if it fulfill
 the Law, Judge them, who by Letter and
 Circumcision do Transgress the Law? *Rom.*

27. And now Mr. *Cowell* may see his
 error, in leaving his certain Faith, for a fool-
 ish Fancy. See his *Beam of Light*, Page

It is sufficient for us (saith he) till it
 be shewed from the Scriptures, that the
 seventh day Sabbath was made void by the
 same Authority that gave it forth, and
 the first day instituted to be a Sabbath, by the
 same Authority of the Sabbath, which I certainly be-
 lieve can never be done.

(Mr Co.) So far are the Prophets from fore-
 telling by the Spirit of Prophecy of the conti-
 nuance of the Sabbath, that they in the Spirit of
 Prophecy, acquaint us with the ceasing of it,
*Isa. 2. 11. And I will also cause all her Mirrh
 to cease, her Feast-days, New-Moons, & Sabbaths*

Ans.

Answ. Your Eye is greatly darkned, or you could not thus pervert the Word of Lord, for this is not spoken by way of Prophecie, for the Abrogation of the Sabbath but is threatened as a great Judgment on that people for their Idolatry, and Abuse of mercies, yea, for devising times for Worship as is most plain, if you compare this Prophecie with *Jereboam's* worship; but that these words are in the *ver.* 11. are spoken as a great Threatning, it is plain in the *verse* before, and the *ver.* that follows after. *For thus saith the Lord,* in *ver.* 10. And now will I discover her Lewdness in the sight of her Lovers, and none shall deliver her out of my hands, and I will cause all her mirth to cease, her Feasts, her new-Moons, and her Sabbaths, and all her solemn Feasts, and I will destroy her Towers, and her Fig-trees. *ver.* 12. 13. Now let the Reader Judge, whether the Lord Threatens Judgment to this People for their manifold sins, or holds forth mercy by the Spirit of Prophecie, or promises to deliver his Church from her Sabbath, that was her Yoke of Bondage to her; And it is strange, that all her Mirth should cease with her Sabbath, that was her Yoke of Bondage, all which is as false as it is absurd. And let this be a warning to *Mr. Cowell*, that he may take heed how he abuses

useth the sure Word of Prophesie.

The next Scriptures you bring is, *Math. 5.*

Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfill. And this Text you say, relates to the whole Law; because Christ speaks of giving the Gift at the Altar, and of the Bill of Divorce, in *ver. 23, 24. 31, 32.* which Bill of Divorce you say is made in *Heb. 9. 9, 10. 1 Cor. 7. 12. Col. 3. 19.* And from the Words of Christ, in *ver. 17.* you think that the ten Commandments are more Establisht, then the rest of the Laws Ceremonial.

Answ. You are under a great mistake, in saying that the Apostle did Abolish the Law of Divorce; because he bids husbands love their wives, for that was alwayes their duty, this from the beginning, *Gen. 2. 24.* And no man is undistemper'd, can imagine, that the Apostle doth Abolish the Law of Divorce, in *7. 12.* *He only forbids unlawful putting away as his Lord and Master had done before* in *Math. 5.* And as for Brethren's leaving their Gift at the Altar, till they were reconciled to their offended Brethren; it is a civil, and Evangelical duty for the Church of Christ, and Jesus Christ is a Believers Ally by whom he offers all his Offerings to God

God the Father, *Heb. 13. 10.* And the
 the Altar is here made mention of, yet
 to carry us to Christ, who is our Altar,
 whoever reads this whole Sermon
 by Christ, they will find he treats of the
 Commandments, or such moral Laws as
 comprehended in them, and Christ did
 fill the Ceremonies, as that they are not
 to be practiced; but did he so fulfill the
 moral Laws? As that we are not to fulfill
 Christ did for this end, that the righte-
 nous of the Law might be fulfilled in
 Christ would not have his Disciples to
 such a wicked thought of him, *As if he
 to destroy the Law, or Prophets, or to break
 Law, or dissolve it* (for so it may be read)
*Heaven and Earth pass, or one for nor
 shall pass from the Law till all is fulfilled.*
 here you would have all Abolished at
 death of Christ, though you are afraid in
 place to speak out (what ever the matter
 though before you speak as much plain
 but if this be the sense of the words,
 Christ fulfilled all the Law, and so it was
 lished at his death, only (as you say) it is
 destroyed, but it is for our Learning, but
 for our Rule; how is it then that Christ said
*Math. 5. 19. Whosoever therefore shall be
 one of the least of these Commands, and so*

so, shall be called least in the Kingdom of
 heaven; but he that shall do and teach them,
 same shall be called great in the Kingdom of
 heaven. Now if all the Laws be here intended,
 it is a hainous sin to break, or teach the
 derogation of the least Ceremonial Laws,
 else you must conclude that these words
 are not binding to believing Gentiles: And
 though you pretend great zeal for hearing
 Christ, yet you will not hear a word of this
 large Sermon, so as to reckon your self
 bound to do it any more, then you are bound
 to keep the Ceremonies, for you say he in-
 tends them, as well as the ten Command-
 ments; But let me tell you, although
 you thus deceive your own soul, Yet it
 is not every one that saith, Lord, Lord,
 who he that doth the Will of the Father, which is
 the Will of Heaven, it is such a part of the Will of the
 Father, as Christ is Confirming, as without the
 doing of, there is no entring into Heaven. But
 the Text in Math. 5. Is largely opened by ma-
 ny, and you having past over our Arguments,
 our Books of the Sabbath, thither I refer the
 reader, and leave you in your needless La-
 ziness.

As for Mark 2. 27, 28. The Sabbath was
 made for man, and not man for the Sabbath;
 therefore the Son of Man is Lord of the Sabbath.

Hence

Hence you conclude, that it was made for *Israel*, and that Christ being Lord of the Temple proves it no more in being, then the Temple which is called his House.

Ans. You was at a loss a little before your Book; whether the Sabbath was from the beginning, yea, or no, and reason you for Doctor *Owen* on whom you build, he says that the Sabbath is from the beginning, now it was made for *Israel*, when the Law was given, because you say they are called men, and by this way of Reasoning you will make it in force to Mr. *Cowell*, for he is called a man, and what doth this hinder our interpretation on this Text, when we say it was made for *Adam*, for Christ hath respect to the making, creating of the Sabbath, and not to the making of it known from *Sinai*, he speaks as the apostle speaks, the woman was made for man, which words all carry to the woman that was made for *Adam*, and yet the same words may be turned quite another way. The Sabbath was made at the Beginning, and when it was so made for man, that is for *Adam*, the perfect Person, representing all mankind; and Christ as the Son of *Adam*, or the second *Adam*, is Lord of the Sabbath day; but you say he is Lord of the Temple; because *Moses* prophesied, that he should come into the Temple

temple, and the Temple is called his House,
 and yet it is destroyed; here you contradict
 yourself, for you do not think, that Christ as
 manifested in the Flesh, was to have such an
 House, but as he is God, so the Temple and all
 things were his; But he is Lord of the Sab-
 bath, as he is the Son of Man; and what if he
 improved his Title of being Lord of the Tem-
 ple, into a Spiritual Temple? Doth he lose
 his Title thereby? And besides, you must
 know that the Temple, when it is said to be
 Christ's Temple, the meaning is, the Temple,
 and all that are in it, that is, the Worshipers
 of the Temple; the People are called *Jerusalem*,
 as well as the City; and the Church that
 worshiped in the Temple, were the House
 of God, and in this sense Christ holds his
 Title still, and his House is the House of Pray-
 er, and so by this way of arguing, as it is not
 to your purpose, so it is contradictory to
 yourself; for you by this, make Christ Head
 and Lord of the Church, that was before his
 coming in the Flesh; yea, you make him Lord
 of the Old Church, as he is the Son of man;
 and if so, then it will roundly follow, that he
 will give them all their Laws, and so you are to
 obey Christ in all things that he hath said,
 from the beginning of *Genesis* to the end of
 Revelations; And thus notwithstanding all
 H your

your contradiction and confusion; what assert from this Text stands firm; Christ Lord of the Sabbath day, as he is the Son of Man, his Title stands firm; and the Sabbath suits with the clear Gospel Ministration; the Son of Man is Lord of the Sabbath; it was made for the first *Adam*, and the second *Adam* is Lord of it, as he is Lord of the Sabbath and Lord of the Harvest; for there was no man in being, when the Sabbath was made, but *Adam*, *Gen. 2.* And hear the Wisdom of Solomon, *Eccle. 12, 17.* Let us hear the conclusion of the whole matter, Fear God, and keep his Commandments, for this is the whole duty of man, or as it is in the *Hebrew*, this is the whole duty of *Adam*, so that it was *Adam's* duty to keep the Commandments, and consequently the seventh day Sabbath.

The next Text you are disturbed with *Math. 24. 20.* But pray that your flight be not in the Winter, nor on the Sabbath day. This you say proves nothing for the continuance of the Sabbath any longer than the time of the Law, and these words were spoken to the Jews, or such as were professed to them at the time of their Church-state, and not to the Gentiles, or Christian Churches.

Answer. These are the Words of Christ and his Disciples, as is plain in *ver. 3. 4.* In

to the question about the destruction of
 Temple, the time of his Coming, and the
 of the World. But it seems gentile Chri-
 ns are not concerned in this (if you say
) and if you will refuse what Christ spoke,
 was not spoken to the Churches of the
 tile; or Christian Churches, then you
 deny all he speaks, for there was no such
 arches in the dayes of his flesh to speak un-
 so that now you have spoken your
 plainly. You are for hearing of
 st in the dayes of his Flesh, when
 spake to the Churches of the Gen-
 but he had no such Churches then
 speak to, and so you are not bound
 hear him any thing; For shame pull
 our Vizard, and do not thus deceive
 self and others; if we tell you of
 s Command for the Sabbath, then
 tell us that was to the Jews; but
 are to hear Christ the Great Pro-
 and where we bid you hear Christ.
 Mark. 24. Then you say that was to
 Jews, and we are not concerned in
 must we neither hear the Father nor
 Son? What kind of Believers are
 ? that are not concerned in what
 spake to his disciples, and yet those dis-
 were such as were to teach all Nations;

and to teach them to observe all things that he
 had commanded them, and he commands
 to pray, that they might not have their Flight
 on the Sabbath day; and how could they
 pray that they might not flee on the
 Sabbath? if the Sabbath was done away at the
 Death of Christ, seeing this Flight was
 forty years after; how could the Disciples
 of Christ send up a prayer about the Sabbath
 when there was no Sabbath. But as
 Winter was to remain Winter, so the
 Sabbath was to remain the Sabbath; and
 Christ did not command them to pray falsely,
 but to pray the truth; and these Words of Christ have a
 special Relation to the End of the World, as
 appearing to the question of the Disciples,
 plain in ver. 21. *For there shall be great tribulation,*
such as was not since the beginning
of the world, to this time, no nor ever shall be
again, which is the same with that in Dan. 12.
And at that time shall Michael stand up,
the Great Prince that standeth for the Children of
thy People; and there shall be a time of
 trouble, such as there never was since there was
 a Nation, even to that same time, and at that
 time thy people shall be delivered, every one
 that shall be found written in the Book.
 that the Flight that is intended by Christ
 the full Extent of his words, relates to

of his second coming, when he takes to
 his great Power, and Reigns; and when
 of them that sleep in the Dust shall a-
 ce; I say when he stands up for his People,
 re will be such a time of trouble, as never
 ; but if at the destruction of *Jerusalem*,
 e had been such a time of trouble as never
 , no nor ever shall be, then there could not
 uch a time of trouble as never was, when
Michael the Great Prince stands up for his
 ple; and what if I should say, that as *Je-*
rem's destruction came on the Sabbath
 ? So will the great destruction, such as
 er was, come upon this Old wicked world,
 the Sabbath day, and as it was begun on
 first day, so it will be ended on the seventh
 , and the Saints shall enter into the great
 glorious Sabbath. You having slighted the
 mand of Christ, you nextly slight his Pra-
 e in keeping the Sabbath, and say it is no-
 g to you; his Word is nothing, & his Practice
 nothing to you, and yet you would make the
 rant believe you are a zealous man for
 ing and imitating of Christ, and then as
 serve the Master so you deal with the Ser-
 s. The Apostle *Paul's* practice in Sabbath-
 ing is not to be regarded by you neither:
 all the Scriptures that relate thereunto,
 passed over without examination, or a fair
 ing your leave of them? But of this no
 more

more at present, for I shall meet you at next turn.

You having forsaken the Sabbath of *Ivab*; the commanding Authority of the Law, the Prophets, and the four Evangelists, as has been plainly shewed before. You now seeking for a new fashioned Sabbath, from 20. 7. *And upon the first day of the week the Disciples came together to break Bread, and Jesus Preached upon them, ready to depart on the morrow, and continued his Speech until Midnight.* From hence you conclude a new day of *Ivab* Worship, *Even the first day of the week.*

Ans. Here is no help for you in this Text, for it is in the Greek on one of the Sabbaths, and so it is rendered in our *English Translation*; the *Rhemish* saith, the first of the Sabbaths; but the *English* saith more truly, according to the Greek, from whence it is taken, one of the Sabbath days; it is more then Proved, as hath been largely shewed by Mr. *Baxter* in his *field*, that it was one of the seven Sabbaths, betwixt the Pascheover and Pentecost, for Paul was at *Troas* after the dayes of unleavened Bread, *ver. 6.* And he hastened, if it was possible to be at *Jerusalem* at the day of Pentecost, *ver. 16.* For within the compass of unleavened Bread, which was the Pascheover, and the Feast of Pentecost were seven weekly Sabbaths.

on one of which *Paul* and the Disciples met together, *Lev. 23. 11, 15, 16.* So that this seems to be the seventh day Sabbath, and not the first day. And this meeting was occasioned, *Paul* being ready to depart on the morrow; and suppose it was granted that this was the first day; what will this signify as to the proof of a New Sabbath, for the breaking of Bread, as after Midnight; when he had broken bread and eaten, and talked a good while, till break of the day he departed, & if this meeting was on the first day, then the breaking of Bread after midnight was on the second day; And how likely it was that *Paul* should keep a New Sabbath? Seeing he made such haste to be at *Antioch*, if he had set up a New Sabbath, and abolished the Old, there had been no room for him at the Feast of *Pentecost*; and if the Jews that did believe were so disturbed, because they were informed that he Taught against Circumcision and the Customes? that would they have done, if he had broke the Sabbath, and taught others to do the same, by setting up another Sabbath in the room of the first.

For any one to imagine this, is to do violence (in a sort) to his own reason. It is beyond the Apostle *Paul*, and all the men of the world, to change the Sabbath; for God Created a Sabbath, and Blessed it, and sanctified

sanctified it from the Beginning, & gave it
 an Audible voice from Heaven, in the hea-
 ring of many thousand Witnesses; Neither
 there the least thing in the Text, or Conte-
 nt, or *verses* following, that doth in the least in-
 mate any such thing, as a new day of worship
 and a hard piece of work it would have been
 for the Apostle *Paul* to have got a New Sa-
 bath into the world, seeing the Old Sabbath
 was kept by Jews, and Gentiles in every Co-
 untry, and the light and practice of it was in
 Nations; for if there is such a blustering
 wrangling amongst Professors now, because
 some are restoring again the way of the Sa-
 bath that was from the Beginning, and from
 Heaven. What a stir would there have been
 if the Apostle had gon about to change the
 Sabbath, it would have been the ready way to
 mad Confusion, and to put a stop unto the pu-
 blication of the Gospel.

And who would have thought that *M.
 Cowell*, who is so hard to please, that the whole
 Body of Scriptures that plead for the seventh
 day Sabbath, will not satisfy him? should
 now take up fully satisfied with nothing, that
 he should refuse the Authority of Gods Word
 for the seventh day Sabbath, and feed on Ashes
 or his own presumptuous Conceits, about
 new day of worship; concluding that this

principle hath the force of a Command in it;
 and if so, whether will this mans principle
 carry him; but to Circumcision, and the Ce-
 remonies, for we have *Pauls* example for
 them; but such as follow examples without a
 precept, do make themselves examples for o-
 thers to be warned by; and if this example of
 the Apostle be binding, then you must confess
 your sin, and cry mightily to God for mercy,
 and keep the seventh day Sabbath again, for this
 meeting was on one of the Sabbaths, and it
 was *Pauls* manner to meet and preach on the
 Sabbath. And how can you with modesty pass
 by the constant example of the Apostle *Paul*,
 in meeting, and preaching, and calling the se-
 venth day the Sabbath; and yet upon a supposi-
 tion of his meeting once on the first day, must
 needs make that a Sabbath; and as for the
Cor. 16. 2. It is in the Greek, as in *Acts*
 20. One of the Sabbaths, it was either one
 of the seven Sabbaths (as before is said) or
 else some one of the Sabbaths that did belong
 to some other Festival, most probable at the
 time of in-gathering, for then they were to
 bring a Free-will offering to the Lord, accor-
 ding as God had prospered them that year,
Deut. 16. 10. -- 17. And every man shall give
as he is able, according to the Blessing of Jeho-
shaphat thy God, which he hath given thee; And to
 this

this the Apostle seems to refer in 1 Cor. 16. 2. upon one of the Sabbaths, Let every one of you lay by him in store, as God hath prospered him, every one was to lay by himself, according to the Blessing they had that year, that so they might go to this as the Lords, and not as their own, on all occasions; And it is contrary to common sense and reason, that the Apostle should here intend a new Sabbath, seeing at this time himself and these *Corinthians* kept the Feast of *Pentecost*, which they neither could, nor would have done, if they had made void the seventh day Sabbath, and kept the first day instead thereof, ver. 3. 8. 1 Cor. 5. 8. And besides, if we should take a first day upon a supposed meeting hereupon, it would exceedingly endanger us with the Ceremonies of the Law of *Moses*, for by a far greater colour of Reason men might plead for Circumcision, the Feast of *Pentecost*, unleavened Bread, and many more Ceremonies from the example of *Paul* and others in the primitive time; so that this Principle that thus goes by Examples, carries us into all the ceremonies of the Law, for such examples may be pleaded with more truth and colour, then he can plead for the observation of the first day; and a'though he endangers himself and others, by pleading ex-

amples

amplex as strongly as a Law; yet that which
 makes his folly the more Ridiculous, he can-
 not produce one example for the observation
 of the first day: And our *Eng-
 lish Translation* * renders this Text * See *Fulke*.
 otherwise, On the first of the Sab-
 baths let every one of you put aside by him-
 self, laying up as God hath prospered him;
 and if this had been the first day, here
 is neither Meeting nor Collection upon it,
 but a laying up in store as God had
 prospered them that year (as before was
 shewed.) But it is one of the Sabbaths
 the Apostle speaks of, and so Mr. Cowell
 is not concerned in this Text; and is this
 the man that is so afraid of the Sabbath?
 That he has thrown almost all the Scri-
 ptures away as a Rule, and narrowed up
 himself to a small parcel of them, hoping
 to find a first day in them, that might
 have some substance in it. The seventh
 (as he saith) being a shadow, and catch-
 eth earnestly at it, as being most Com-
 modious for him; and so layes hold of
 this Text, but when it comes to be lookt
 into, here is one of the Sabbaths that
 he thought he had taken his farewell
 But there is one Text more that he saith prea-
 ches aloud that the first day was a noted, known,
 ac-

acknowledged day among Christians; And that is *John* 20. 19. Because there is mention made again of the first day, and Christs coming to the Disciples on that day, when they were Assembled.

The *Rhemish* Translation renders it the first of the Sabbaths, and the *English* Translation renders it the first day of the Sabbaths; and the Greek by which we must be guided, renders it one of the Sabbaths, as before it was one of the Pascall Sabbaths: (as one well shews) for if he should grant this to be the first day, *How did Christ lie three dayes and three nights in the Heart of the Earth, to answer the Type of Jonah's lying three dayes and three nights in the Whales Belly.* And suppose it was granted that this was the first day, in *John* 20. 19. What colour of proof is here for a new Sabbath? Christs appearing to them, was when the first day was at an end, and they did not believe (some of them) that Christ was risen, and were such as kept the Sabbath, both before and after this first day, so called; and if Christ did not rise till the morning, then half the first day, or the Evening of it was gone, and then he appears not unto the Assembly, till the other half was gone. So that here Mr. *Cowell* proclaimes his folly, instead of a new Sabbath; And as for *Rev.* 1. 10. It is said

John was in the Spirit on the Lords day, and we say no day of the seven is called the Lords day, but the Sabbath day; the Son of Man is Lord of the Sabbath, *Mark 2. 28.* And it is the Sabbath of the Lord thy God, the Holy of the Lord; For so the Lord calls it, *Isa. 58. 13. Exod. 20.*

But the Scriptures being altogether silent of a first day Sabbath; he flies to History, and tells us, *Eusebius* reports that the first day was called the Queen of dayes, and what of all this? The same Historian makes it manifest, that the Sabbath was reckoned the King of dayes, or the Chief day for Holy Worship, and in a manner all the Congregations in the World did keep the seventh day Sabbath (as hath been shewed) And *Athenarius* Bishop of *Alexandria* saith, they assembled on Saturday, not that they were infected with Judaisme, but only to worship Christ, the Lord of the Sabbath. See Doctor *Care*, Page 175. And seeing that neither the Holy Scriptures, nor the History which you mention will afford you any relief in this distress that you are in, for something like a Command for the first day of the Week, I will produce a Command to help you at this dead lift, to shew your folly, and what Spirit hath been at work to make a Sabbath for you. The passage is in Doctor
Heylin's

Heylin's Book, called, Sunday no Sabbath, p.
 221 and 222. Part 2. An holy Mandate
 touching the Lords day, which came down
 from Heaven unto *Jerusalem*, found on *St.*
Simeons Altar in *Golgotha*, where Christ was
 Crucified for the sins of all the world, which
 lying three days, and as many Nights, struck
 with such terrour all that saw it, that falling
 on the Ground, they besought Gods mercy.
 At last the Patriark and *Akarias* the Bishop
 (of I know not whence) ventured to take into
 their hands that dreadful Letter, which was
 written thus, Now wipe your eyes, and loo
 a while on the Contents, which I shall render
 with as much Brevity as the thing requires.
 I am the Lord which hath Commanded to keep ho
 ly the Lords day, and you have not kept it,
 neither repented of your sins, &c. I caused
 repentance to be preached unto you, and you
 believed not; then sent I Pagans amongst you,
 and because you did not keep the Lords day
 holy, I punished you a while with Famine,
 &c. Therefore I charge you all, that from the
 ninth hour on the Saturday, until Sun rising
 on the Monday Morning, that no man pre
 sume to do any work, but what is good, or
 if he do, that he repent him of the same; ve
 rily I say, and swear unto you by my Seat and
 Throne, and by the Cherubims that keep my Seat;

that if you do not hearken to this my Mandate, I will no more send to you any other Epistle; but I will open the Heavens, and Rain upon you Stones, and Wood, and scalding Water, &c. This I avow, that you shall dye the death, for the Lords day, and other Festivals of my Saints, which you have not kept; and I will send amongst you Beasts with the Heads of Lyons, and the Hair of Women, and the Tails of Camels, and they shall eat you and devour you, &c. There is a great deal more of this wretched stuff, &c.

This was done by *Fulco* a French Priest, together with one of his Associates, viz. *Eustachius* Abbat of *Flay* in *Normandie*, who were sent to scatter this Mandate here in *England*.

And to this let me add the Annotations on the *Rhemish* Translation, on *Rev. 1. 10.* viz. that the Apostles and Faithful Abrogated the Sabbath, that was the seventh day, and made Holy day for it, the next following, being the eighth day in Count from the creation; and that without all Scripture, or commandment from Christ that we read of; which is more, not only otherwise then as by the Law observed, but plainly otherwise then was described by God himself in the commandment; yea, and otherwise then ordained in the first Creation, when sanctified precisely the Sabbath day, and

and not the day following, such great power did Christ leave to his Church, and for such causes, gave he the Holy Ghost to be resident in it, to guide it into all Truths, even such as in the Scriptures are not Expressed; and the Church had Authority and Inspiration from God, to make Sun-day (a Worky-day before) an everlasting Holy-day, and the *Saturday* (that before was Holy-day,) is now common Working day; why may not the same Church now prescribe and appoint the other Feasts of *Easter*, *Whitsontide*, *Christmas* and the rest; for the same Warrant she hath for one, that she hath for the other.

So that the first day Sabbath, stands without all Scripture, yet upon as firm ground as *Easter*, *Whitsontide*, or *Christmas*. It is a great wonder then, that Mr. Comenius should so quarrel with the Scripture Sabbath, seeing he is for one that is without Scripture. Though he Fathers it there for some reason, that it may be himself best knows.

And because he cannot tell how this new day of Worship is to be observed, he tells us how it is not to be observed, and that he saith, not as the Sabbath from *Sinai*, that had such Commands as those, viz. that no man should go out of the place, and that no man should kindle a fire on the Sabbath, *Exod.* 29. Chap. 35. 3. That they should make the

Chap. 35. 1. That they should make them
 fringes in the borders of their Garments, and
 should put on the Fringe a Ribband of Blew,
 that they might keep in remembrance this Com-
 mand with others, which Particulars were com-
 manded by the same God that commanded the
 seventh-day Sabbath.

Ans^r. It is true, that as your New Sab-
 bath hath no Command for it, so there is no
 command concerning it, only the fourth Com-
 mandment commands man to work upon it,
 freely as on any other of the six days; surely
 there were so many Commands about the
 seventh-day, that (you say) was a shadow,
 that may we expect from your New Sabbath
 day of Worship? that hath such substance
 to it; it is very much, That *Moses* who had a
 light upon his Face should be so plain, and ex-
 cels in all things, relating to the Seventh-
 day Sabbath, and yet that there should be
 nothing plain, relating to this New Sabbath,
 Gospel-time of Worship, which should
 appear with open face in the World. And
 why do you abuse the Text in *Exod. 16. 29*
 when you know, that Text only forbids going
 out of the place on the Sabbath, to labour for
 your bread, because the Lord had given the
 bread of two days with his Sabbath, lest any
 should fall under temptation and a snare, (as

you have done) to prophane the Sabbath
 bread, or that which is worse then bread;
 it is very true, your Sabbath is without
 a word as this belonging to it; Men may
 where they will upon it, and work for the
 bread, for God hath no where given it to
 in, nor the bread of two days, upon that
 count, as he did to the true Sabbath; and
 that have been faithful to the Lord in keep
 the Sabbath, according to the Command, ha
 tasted the sweetness of this Word, with m
 more precious Promises, and have found
 Lord faithful to them, in giving them
 bread of two days, with his holy Sabbath
 But this poor deluded man brings this T
 as if every one was bound to their Chair,
 were not to go out of the place on the
 bath; But he should have known, that
 did go a considerable way in the Wilder
 the Number of Jews and Gentiles being
 bout 1200000, which vast number took
 great space of ground, and those that liv
 the out-sides of the Camp must needs
 great way to worship at the Tabernacle
 a Sabbath-days Journey was allowed of
 is plain in *Acts* 1. 12. And as for your quar
 with Sabbath-keepers for riding so far o
 Sabbath; you know we allow no Travelling
 the Sabbath, but on Gods Work, and no

us have been so guilty herein as your self, and so you should not have published your own shame; Another excellency that belongs to your First-day Sabbath is, you say, that there is no such Command, as in *Exod.* 35.3. That forbids kindling of Fire on the Sabbath-day, and this is very true; for the first days Observation is foreign to the Commands in the Scriptures; you may kindle and blow the Fire from morning to night on your first day, for this is your liberty in your New Sabbath; neither do we allow kindling of Fires for several works, but for Gods VVork the kindling of Fire was never forbidden, and had you known what this means, *I will have mercy, and not sacrifice*, you would not have condemned the guiltless; and have a care lest God kindle a Fire upon you, for your prophaning and scoffing at his Fiery Law, *Jer.* 17.27. And what if there were some Ceremonial Laws added to the fourth Command? will that make it void? this is the way to make a son of *Belial* in earnest, for there was the water of Jealousie to be given to VVomen that were suspected to have broke the seventh Command, which saith, *Thou shalt not commit Adultery*, will it follow then, that the Law that forbids Adultery was a shadow? and yet so it must be (if you say true).

And as for the Fringes and Ribbands
 blew, commanded by the same God, as you
 wickedly and scornfully speak it, hath been
 spoken to already, to shew, that it was to put
 them in minde of all the Commandments of
 Jehovah, *Numb. 15. 38, 39.* so that this Fringe
 is against Jehovah and against all his Com-
 mandments, as much as against the Sabbath.
 And if I had reprov'd the sin of Adultery or
 Theft, here is an Argument prepared by you
 how to answer; Namely, that the same God
 that commanded the Fringe and Ribband of
 blew, forbid Adultery and Theft, and therefore
 are no more bound to abstain from the breach
 of one Command, then the other: And the
 Fringe and Ribband of blew, was not so con-
 temptible as you would make it, for the Fringe
 at the Borders of their Garments, did shew
 how they were incompass'd about with Favour
 as with a shield, and bound'd in with holy
 good and just Laws, which is a shield and
 buckler, and the Ribband of blew did shew
 that the Laws that they were incompass'd
 with, were Heavenly, or from the Body of
 Heaven in its Clearness, which is blew or like
 unto a Saphir, and to shew their honour and
 dignity above all people, yea, to this very
 day Kings and Princes Wear a Ribband of
 Blew to their honour and dignity; And
 is no wonder that your first day should

without a Fringe, as a Token of Favour, seeing there is never a Favour promised (to the keeping of it; or that it should want a Ribband of Blew, as a Token of its being an heavenly Institution, because the observation of it is from Men and not from Heaven, from Heaven it is made a common VVorking-day, and there is no need of any thing to make us remember to observe it. VVhat should you do with a Ribband of Blew, for you have never a first day Institution to fasten it upon; the Observation is not of the heavenly Collection Saphir-like, it is not true blew, but it is spotted with the flesh; I speak not this for the Practice of the Fringes, or Ribband of Blew, but to shew the signification of it, and to Answer this man according to his folly; And whereas he saith, that it was Commanded by the same God that Commanded the sabbath, I answer so were all the other Commandments, must they all be broke therefore? Likewise he pretends a Command for the first day, but it seems it was not from the same God, for if it be, then the same God commanded the Fringe, and the Ribband of Blew; And if he say, that Christ by his apostles Commanded the first day, this will speak as before, for Christ was and is the same God that Commanded the Fringes, and the Ribband of Blew, unless he thinks that

Christ

Christ is another God, which is absurd and Blasphemous.

The next thing he saith, that this first day hath not belonging to it, is that Christ hath not given Authority to his servants, to take away the lives of one another, for a failure in this matter:

Ans. It is very true, Christ hath given Command about the keeping of it, nor againe the workers upon it, but Commanded us to work upon it in the fourth Commandment whose voice then shook the Earth, neither was there any such Law added to the seventh day Sabbath, either by God or Christ, phrase it how ye will, for to take away the life of one another for their failings, in not keeping the seventh day Sabbath, according to the Commandment, this is intolerable wickedness in you, upon pretence of making Christ very merciful, to go about to make the ignorant believe that God was very Cruel, that gave forth Laws on purpose to destroy his People and to make them believe that we that keep the Sabbath, are for killing one another for our failings therein (which you know is false) only you Back-slider like, scoff at Gods Law and at his servants, and to make us as odious as your self, you would make us Bloody, the

you might Engage the Rabble against us:
 for the Penalty annexed to the fourth Com-
 mandment, was not for those that sinned igno-
 rantly, or through frailty, but wilfully, and
 maliciously, or sinned unto death, with a high
 hand, for such there was no more sacrifice for
 sin, but a fearful looking for fiery indignation;
 they were such Sabbath-breakers that the Penal-
 ty was against, as hath been plainly shewed be-
 fore. & is this the Liberty that you talk of, that
 you come in with your new invented Sabbath?
 to secure presumptuous sinners that sin unto
 death, and to take away the Penalties belong-
 ing to the Moral Law, and the Law it self;
 if a Child did curse his Father or Mother he
 was to die the death; but by your way of
 reasoning this was a Butcherly cruel Law,
 and Children must not regard the fifth Com-
 mand, because there is such a Penalty annex-
 ed to it; And what room do you leave for
 Magistrates in the World? if it be bloody
 and cruel to execute the Penalties, for the
 wilful malicious breach of the Moral Law;
 and by this way of Reasoning, if a Thief should
 steal, you would make it cruelty to make him
 restore four-fold, for you have not this Penalty
 in the New Testament; but it would be end-
 less to shew all the Absurdities that attends
 your Principles; but seeing you spent so
 much

much time to shew what your first day is
 not, you should have shewed what it has
 that might commend it to us, you have shew-
 ed, that it is nameless and threatless, there
 no Penalty to be inflicted on them that
 not keep it, so that we need not be afraid
 it, unless we will believe that Mandate before
 mentioned, and likewise that we are not bound
 to rest on it, neither hath the Lord provided
 the Bread of two days, because he hath given
 that as holy; but it is common, and we may
 make as many Fires for servile uses on it as
 please, and we have nothing given us to
 us in mind of it, as there is for the seventh
 day Sabbath, so that the sum of what
 have said is this; The first day is to be
 and observed, because there is no Commandment
 in the Holy Scriptures, about the manner
 keeping of it, it is to be kept as the constant
 day of rest, but every one may keep it
 they will, or choose whether they will
 it or no.

And last of all your Quarrel with the
 seventh day is, because it is called the Sabbath
 concluding, that some do build on this;
 you say, sometimes it is called the seventh
 day, and it is disrobed of that Appellation
 and so if one of those expressions have weight
 in one case, so will the other, with as much
 Reason and Truth.

An. As you began so you end; Suppose it had
 been true, that the seventh-day had been once
 called the seventh-day, without the Name of
 sabbath, will that weigh in the Ballance a-
 gainst about fourscore places in the Scri-
 pture, where it is still called the sabbath?
 And what sabbath-keeper pleads the Title
 without the Command, but offers the true
 Name of the sabbath, from the Command;
 and you corrupt that Text in the *Hebrews*,
 in saying it disrobes the seventh-day, and
 makes it a common day; for the Author to
 the *Hebrews*, calls it a Sabbath, or holy rest-
 ing day in these words you mention, *Heb. 4. 4.*
 For he spake in a certain place on the seventh-
 day on this wise, and God did rest the seventh-
 day from all his works, there it is plainly cal-
 led Gods resting day, or Sabbath; and here
 you may see, the true End of sabbath-keep-
 ing. God rested from all his VVorks upon
 it, he made the Heavens and the Earth, he
 made the Lamb that was slain from the Foun-
 dation of the VVorld, and the glorious Hea-
 vens, that he with his Bride shall possess, in
 the six days, and rested the seventh-day, and
 here you may see the seventh-day confirmed,
 from the beginning, and to be kept in re-
 membrance of all the Great VVorks of Gods
 Creation and Redemption; for the Lamb
 that was slain in the fulness of time, was made

in the first *Adam*, and slain in the Purpose of God, from the Foundation of the VWorld he was the Son of *Adam* who was the Son of God; the very man Christ Jesus that died for us, was Created and made in the first *Adam* on the sixth day, and God rested the seventh day, and Christ as God made the VWorld, and all things in it, for by him God made all things, and when Christ had made all things, he rested the Sabbath day, or the seventh day. How much doth it concern Christians therefore, to be Christ like, and rest the Sabbath day, according to the Commandment?

And if Mr. *Cowell* could but have found the first day called Gods Resting day, and through out the New Testament called the Sabbath day, how would he have crowed, and concluded that the first day was the undoubted Sabbath? And yet the same Ground, with the Addition of the sure Word of Prophecy proves nothing for the seventh day Sabbath, and yet the first day shall be the day, though it hath neither Name, nor thing like a Sabbath; but it is Preceptless, Promiseless, Threatless, Exampleless and Nameless; for I cannot find in all the Scriptures of the New Testament, any day that is called the first day of the week, although it is so rendred in three

our places in this last Translation, and whe-
 er will this Mr. Cowell go, he is running out
 all the Scriptures, for the Law and the Pro-
 phets and the four Evangelists he left before.
 Now the *Acts of the Apostles*, and the *Epistles*
 the *Corinthians*, are to be left by his way
 reasoning, for he saith we must not have the
 Sabbath, because there are Ceremonies in
 at Law, where the Sabbath is, and then by
 the same Reason we must not have the four E-
 ngelists for our Rule, because there is the
 eper's Offering, and other Ceremonies, and
 then if we look after the Sabbath in the *Acts*
 and *Epistles*, he tells us if we will have the Sab-
 bath in those Scriptures, we must have the
 Jews Feasts, for they are in the New Testa-
 ment likewise, and yet he wholly denies the
 Old Testament, as a Rule, because there are
 ceremonies in it, although he acknowledg-
 eth that there are Ceremonies in the New, so
 at his principle, and all mens principles that
 gives the Law and the Prophets, as a Rule, is
 utterly destructive to all Religion, and all
 government, and carries men to Atheism and
 enmity against all Holy Scriptures, although
 charity I believe that many that are in-
 fected with this Vennom, do not see the
 depths of Satan, and so are the more to be
 born

born with and pittied. But for such as *Cowell's*, who have been once Enlightned, have escaped the pollution of the World, yet again, is intangled therewith, or such are not willing to see, but hide their eyes from the Sabbath, and are enraged against that shew them Light. I beseech such in the Name of Christ, timely to consider the wayes, and tremble at those Words of the LORD, *Isa. 30. 8, 9, 10.* Now go write before them in a Table, and Note it in a Book that it may be for time to come, for ever ever: That this is a Rebellious people, Lyars children, children that will not hear the Law of Jehovah: Which say to the Seers, See not; and to the Prophets, Prophecie not unto us right things, Prophecie Deceits, *Luke 13.* And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded, though one Rose from the Dead, so likewise *John 5. 46, 47.* For had ye believed Moses, ye would have believed me; for he wrote of me, but if ye believe not his Writings, how shall ye believe my Words.

Now in the Close of all, let the serious Reader, that is willing to understand the truth, in the fear of Jehovah. consider the our Scriptural Grounds for the Observance of the seventh day.

First, the seventh-day was created a Sabbath, and all the other six days were created working days, so that there can be no change or alteration, God Sabbathized or rested on the seventh-day, *Gen. 2. 2.* and blessed and sanctified it, because in it he rested from all his Works, *ver. 3.* And so saith *Moses* before the Law was given on *Sinai*, *Exod. 16. 23.* *this is that which the Lord hath said, tomorrow is the rest of the holy Sabbath;* and Gods resting on the seventh-day, and blessing and sanctifying it, is given as the reason of the command for the Sabbath, *Exod. 20. 11.* *For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh-day, wherefore Jehovah blessed the Sabbath-day and hallowed it;* and our Lord *Iesus* saith, *That the Sabbath was made for man*, *Mat. 2. 27.* that is, for *Adam*, as hath been shewed before; with this agreeth the author to the *Hebrews*, *Heb. 4. 4.* *For he made in a certain place of the seventh-day on his wife, And God did rest the seventh-day from all his Works.* And *Abraham* commanded his Children and Household to do justice, and keep the way of the Lord; and the way of the Sabbath is the way of the Lord, and to keep it is to do justice and judgement, especially in clear Gospel-times, *n. 13. 19. Isa. 56. 12.* *Abraham obeyed Gods*

voice, and kept Gods Commandments Statutes and his Laws; but when his profaned the Sabbath, then they were refuse to keep Gods Commandments Laws, *Gen* 26. 5. *Exod.* 16. 28. Yea and *Abel* came to worship in the end of *Gen.* 4. 3. for so is the word in the *Heb.* and so it is rendred in our Margins; and true and only end of days is the seventh Sabbath. the true Proceess of time, by creation and Institution for solemn VVorship and for the Perioding and Measuring time, as *Noah* did by Sevens, *Gen.* 8. 10. when he was in the Ark and sent forth Dove, he stayed seven days and sent her forth and again he stayed other seven days and sent her forth again; yea, the Sabbath the fourth Command was laid in the fourth work; God made the Sun and Moon, and set them in the Heavens, to measure out Seasons Appointed Seasons for solemn worship; so the word signifies in *Gen.* 1. 14. the word *מִשְׁמֶרֶת* from the root *מָרַךְ* which signifies he appointed a certain time to meet; yea, the very Adversaries of the seventh

Sabbath are forc't to acknowledge, that the Sabbath is from the Beginning, that all Nations from the

time made the Revolution of seven da

Dr Owen Ex-
er. p. 81, 32

the first stated Period of time, and how should this measuring of time by seven dayes, obtain an universal admittance into the world? No man can give an account, but with respect to some impressions on the minds of men from the Constriction and Law of our Natures, with the tradition of a Sabbathical rest instituted from the Foundation of the world.

Foolish and vain is that opinion of some, who hold that although God rested, and sanctified the seventh day from the beginning; yet they will not grant it was binding to any, till the giving of the Law in the wilderness. But let such consider, that God made the Sabbath for man; and God never made any thing for man, that he refused to give unto man, for the space of two thousand years after the thing so made; neither did God ever institute any Law for man two thousand years before man should practice that institution: The Sabbath was made in mercy to man, that he might rest and be refreshed. But God never made any Law or thing in mercy to man, and yet denied all men that mercy till two thousand years after. *God wrought six dayes and rested the seventh,* to set man an Example to follow, and yet refused all mens following that Example till two thousand years after: God blessed and sanctified the seventh day, but he never

never sanctified any thing for man to make
Common and profane, for two thousand years
after his blessing and sanctifying of it.

2. Consider what dignity and honour the
Lord hath put upon the Sabbath: It is as of
as the world and he himself was the first Sabbath-keeper, and (has been shewed) Christ
and his Apostles, and the Prophets kept it
yea, some of every Nation under Heaven, *Act. 17. 2.*
And the true Worship of God was per-
formed on it in every City of the Gentiles as well
as the Jews, Act. 15. 21. Chap. 13. 42, 43, 44.
The primitive Churches had their beginning
and Conversion upon it, both Jews and Gen-
tiles, and were converted by Sabbath-keepers
(as hath been before shewed.) It was given
by a wonderful voice from Heaven that shook
the Earth, and was heard by Jews and Gen-
tiles, or the mixt multitude, consisting of
about the Number of twelve hundred thousand
and if all the world did not hear it, it is very
probable that they felt it, for Christs voice
shook the Earth. The Universal shake of Hea-
ven & Earth which Christ will shake once more
is parrallel with this, that his Law may go
out of Zion, and his Word from Jerusalem
Dut. 4. 36. Hag. 2. 6, 7. Heb. 12. 25, 26, 27.
The Sabbath was one of the lively Oracles
which God spake with the other Nine Com-
mandments

mandments, and added no more, and they together are called the Law, and they that break the Sabbath, are said to break Gods Commandments and Laws, for it hath more room in the Tables then six of the other Commandments, and it is written in both the Tables, or in the Heart of them, for Gods Worship is concerned in this, and Mercy to Man and Beast, *Exod. 16. 28. Deut. 5. 22. Act. 7. 38.* It is one of the lively Oracles given by the Angel that redeemed us unto his people, as their chief priviledge, and all true Preachers are to regulate their Doctrines according to those Oracles to the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them, or they have no Morning, and is a sign of hardness of heart, and stiffness of Neck, when a People refuse to keep those lively Oracles, *Isa. 8. 20. Pet. 4. 11. Act. 7. 51, 52, 53.* It was written by the Finger of God, and Commanded from his own Example; it was put into the Ark the Type of Christ, and in the Heart of Christ, and promised to be writ in the Hearts of Believers; yea, in the latter dayes when the house of *Israel*, and the house of *Judah* shall be called, *Deut. 5. 22. Psal. 40. 6, 7, 8. Jer. 1. 33, 34.*

It was confirmed by a strange Miracle for

fourty years together, for the Manna would not keep any of the six dayes, but stank and putrified, and yet miraculously was preserved on the Seventh day; God gave the Bread two dayes, because he gave them the Sabbath which should teach us to trust God for Bread though we deny our selves in keeping the seventh day Sabbath, *Exod. 16. 24-29.*

The wilful Offenders and breakers of the seventh day Sabbath, were to be put to death by the Magistrate, but no Magistrate was ever tollerated by a standing Law, to put a man to death for the breach of a Ceremonial Law.

Yea, and so gloriously was this Law given forth, that the giving of the Spirit with Cloven Tongues of fire, is compared to this fiery Holy, Spiritual Law, the Lord was among them as in *Sinai*, as in the Holy place, *Exod. 4. 8, 9, 10, 11. Psal. 68. 17, 18. Act. 2. 3.*

3. Consider the many precious promises annexed to the Sabbath; Blessed is the man that doth this, and the Son of Man that taketh hold on it, that keeps the Sabbath from profaning of it, *Isa. 56. 2.* And they shall be upon the high places of the Earth, and shall be fed with the Heritage of *Jacob*, such as shall keep the Sabbath a delight, the Holy of the Lord, greatly glorious, honourable, *Isa. 58. 13.*

They shall have a place in Gods House, and a Name better then Sons and Daughters, an everlasting Name that shall not be cut off, *Isa.* 56. 4. 6. Even them will God bring to his holy Moutain, and make them joyful in the House of Prayer, *verse* 7. and so in *Jer.* 7. 24, 25. If you diligently hearken unto me, (saith *Jehovah*) to bring in no burthen through the Gates of this City on the Sabbath day, but hallow the Sabbath day, to do no work therein, then shall there enter into the Gates of this City Kings and Princes sitting upon the Throne of *David*, Riding in Charriots, and on Horses, they and their Princes; the Men of *Judah* and the Inhabitants of *Jerusalem*, and this City shall remain for ever. Oh! how happy shall that Prince be (his Name shall be perpetuated with Blessed memory, and his Government shall stand like a Rock against all opposition) that shall be so far honoured, as to be instrumental to restore again the true Sabbath, the Holy of the Lord Honourable? He shall sit on his Throne, and ride in his Triumphant Charriot, and his People shall have peace and riches under him; yea, and all profitable Arts and Sciences shall flourish under his Government, and in a special manner the Medicinal Art, for then the Sons of Wisdom will begin their Works and Operations on the day that *Jehovah* began his, and by

keeping close to sound Wisdom in God's Word, and an orderly progress in the first days, according to Created Nature; then they will have divine Discoveries in the Seventh-day, and see more clearly into his wonderful Works; yea, then they will understand such *Menstrums* and ways of operating, that work may be done without the usual toil and labour; and then we shall know Physicians of value from them of no value; Physicians that God hath created who will be of esteem then, for they shall heal diseases, as *Moses* healed the Waters of *Mariabah*, by changing the bad Juices into good by a quiet ferment, and not by forcible Evacuations, *Exod. 15. 25, 26,*

Fourthly, consider how severely God hath threatened against Sabbath-breakers, the Lord threatneth to cut off those souls that profane the Sabbath, to make it a fiery Law upon them, in a way of Judgement that shall not be quenched, *Exod. 31. 15. Jer. 17. 27.* and what a confused Fire is kindled at this time amongst the Professors of Religion about the Sabbath? some crying out one thing, and some another; some say, the Sabbath was from the beginning, others say it was not; some say it was only given to the Jews, others say it was given to all men; some say the fourth Command is partly Moral

and partly ceremonial; others say, it is
 together ceremonial; some say the Law is
 abolished, and we must have Christ and his
 apostles only; others say, that the cere-
 monies were in force in Christs time, and will
 not take Rules from Christ till after the Re-
 rection; some say all the New Testament
 our Rule; others say, only so much as was
 given to believing Gentiles; some say the
 Sabbath ceased in Christs time, others say it
 continued till his death; some say, that Christ
 changed it, others say that he did not change
 it; some say that the change was contained
 in the old scriptures, others say the first day
 Sabbath was without all scripture; some
 say the first day was commanded, others say
 there is no command for it; some say the
 Church commanded it, (meaning the Church
 of Rome,) others say the Church commanded
 it, (meaning the Protestant Church) others
 say they set it apart as a day to the Lord; some
 say it is a sabbath, others say it is no sabbath;
 others say there is no sabbath, but every day
 alike, and others say that every day is a
 Sabbath; some say that Christ kept the sab-
 bath, others say that he broke the sabbath
 some say that the first day is commanded, o-
 thers say that there shall be a new Command
 for it hereafter; And we say according to
 the VVord of the Lord, that the seventh-day

is the sabbath, the Lord having granted us his Law graciously, we are delivered from the heap of confusion that is amongst themselves so that they cannot agree in their Verdict and what can be expected but confusion when Men leave the Commandment which is the light, and walk in the smoke and dark, and that which is worst of all, there is scarce one amongst a thousand that is willing to try whether his Principles be right or no in this matter, but in stead thereof hot flames of wrath and clamour breaks forth; and it is greatly to be feared, that God in judgement hath led many men to their own flames of wrath and confusion, for hiding their eyes from his sabbath; yea, and the time will come, when some men will manifest their wrath and malice at such a high rate against the Lords sabbath that they will even sin unto death, or the unpardonable sin; this I clearly foresee, he that can receive it, let him receive it; But this is a Digression, and I must pass and hasten to conclusion,

We likewise find that *Jerusalem* was sent to *Babylon* seventy years for prophaning the Sabbath, and mocking their Prophet, that proved them from Sabbath-breaking, 2 Chron. 36. 20, 21. *Neh.* 13. 18. And those that were weary of keeping it, God was weary of them.

m, and threatneth to send a Famine of the
 word upon them, *Amos. 8. 4, 5. 11, 12.*
 5. Consider how the Sabbath is confirmed
 by Christ and the Apostles, and the Faithful in
 the New Testament; Christ proclaims himself
 Lord of it, and expounds the use and end of it,
 which is to worship and heal the Sick, and do
 works of mercy; He made it his custom
 to keep it, and commands his Disciples to
 say that they might not have their Flight
 from it; and this Word relates to the end of
 the World (as hath been shewed) and his Dis-
 ciples returned, and rested the sabbath day,
 according to the commandment, *Mark. 2. 27.*
Mark. 4. 16. --- 13. 10. Math. 24. Luke 23. 25.
 6. It was after his Death and Resurrection
 likewise the solemn day of Worship, both for
 Jews and Gentiles, and al ways acknowledged
 and called the sabbath day, throughout the
 holy Scriptures, and there is no other Sab-
 bath to be found, for they were shaddows of
 things to come; but the seventh day was com-
 manded to be kept in remembrance of what
 was past, even the wonderful Works of God
 performed in six dayes, as has been shewed
 before, *Col. 2.* And all Heathenish Observati-
 on of dayes, and years, and times, and months
 likewise forbidden; it being the custom of
 many of the Heathens, to worship the Sun on
 the

day called Sunday, or the First day, and keep other times, months and years. So the Apostle tells the *Romans* that they might warrantably esteem every day alike, *Rom. 5, 6. Exod. 16. 4.* That is, those dayes the God made alike (as is said before) but the seventh day is the only Blessed day, and it shall be Blessed, and God is raising up a People, trust, that shall be Instruments in his hand to make up the Breach that hath been made in Gods Royal Law, that we may have ten commandments like Christians, and not like the Pharisees, making void the fourth commandment not the fifth, and restore the Path to Sabbathize in, or keep the sabbath in; for so the word in the *Hebrew, Isa. 58. 12.* And although the sabbath hath been forgotten; yet it shall be remembered again, *Mal. 4. 3, 4. Dan. 12. 1. Mat. 24. 20, 21.* For Elias must come and restore all things, *Mal. 4. 5. Mat. 9. 12.*

6. Consider what a choice song Jehovah hath appointed for the sabbath, *Psal. 62.* is Psalm or song for the sabbath day, which is full fraught with Divine Threatnings, and great and precious promises; there is the lifting up of the Horn, the Anointing with fresh Oyl, flourishing the Date Tree, and growing like the Cedar, being Planted in the House of

the Lord, and flourishing in the Courts of our
 God, bringing forth Fruit in Old Age, and
 Fat and Flourishing; our Eyes shall see,
 and our Ears shall hear our desires upon the
 wicked that hate us. But those that are for
 the first day sabbath, have never a song for it,
 and that is dull service that hath never a song
 for it; the seventh day sabbath hath many
 precepts, and many promises, and many pre-
 sidents, and the best presidents, and a spiritu-
 al song to encourage the keepers of it, and it
 is fenced with Penal Laws, which God him-
 self puts in Execution, though Men see it not,
 Cor. 11. 30. No more then the Church of
 Corinth saw the cause why many were sick and
 weak, and many were fallen asleep. But the
 pretended first day, hath neither precept nor
 president, nor promise, nor song, nor title, nor
 solemnity; but is nameless, scriptureless and
 reasonless; but when we have reasoned the
 people, out of all pretended proof from the
 scriptures, they commonly betake themselves
 to their last shift; which is, that we cannot
 prove by express scripture, which is the se-
 venth day; and yet the same people can tell
 themselves which is the first day; and they
 might have so much reason, as to judge that it
 is impossible for the scriptures to tell us every
 week, or at any other time, which is the se-
 venth

venth-day ; but the Scripture commands us to keep holy the seventh-day, and God hath given Man Reason and Understanding to know which is it, which he may easily do by enquiring what day Gods Ancient People kept ; for he may be sure they would not all lose the sabbath together ; And likewise he may know that all the World agree in this, that know any thing of Religion, that that day which is commonly called saturday is the seventh-day, and it is most fordid to imagine, that a day so eminent, commanded to be kept, with a Voice from Heaven. and known to all Nations, and kept for so many years, should be strangely lost, and no man can tell when, nor by what means ; Certainly those that thus Reason, must imagine that some time or other the whole World fell asleep at once, and by a chance awaked all together, and as unluckily all forgot what day it was when they did awake ; Besides, the sabbath was known in Christs time and after, and it is strange it should be lost without any Mans hearing how or when ; and it is well known that all time is numbred by it still, and hath been so all along, as all Histories do make manifest, which may be believed in such a Case, when they are all unanimous, and lie under no temptation to speak falsely ; and if they had, they would have been detected ; The

Laws of England clears this, for when Laws are made on the seventh-day, they then call it the sabbath-day. The Church of England clears this matter, for they read the fourth Command, *Remember the Sabbath-day to keep it holy, six days shalt thou labour, but the seventh-day is the Sabbath*; and then they pray, *Lord have mercy upon us and incline our hearts to keep this Law, and write all these, thy Laws in our hearts*. Now if the seventh day was lost, they would never pray at this rate, considering that they hold that the first day is to be kept in room of the seventh day sabbath; and by this way of reasoning, for men to call for a plain Text to tell them which is the seventh day; they may as well oppose the fifth Command, which truly Commands Children to obey their Fathers and require a plain Text to tell every Child which is his Father. But I will say no more of this, because no man can stick here, that is heartily willing to follow the Lord in the fourth Commandment; and if any man be in doubt which is the seventh day; then it is his duty to keep that day that he thinks in his heart is most likely to be the seventh day, and not the first day, that is most unlikely to be the seventh day.

And thus Christian Reader, I have passed through a great deal of smoak and dust, raised by

by Mr. Cowell against the Truth, and the professors of it; and I have laid before the inquiring Reader; six Considerations relating to the Sabbath of *Jehovah*. I shall now stop my Pen, and go to rest; for the Sabbath draws on; I leave this work with the Lord of the Sabbath, trusting in him that it will be Blessed, and looking to him to be Rewarded. *He that hath an Ear, let him hear.*

A. APPENDIX.

SINCE the Finishing of this Discourse, Divine Providence hath greatly favoured us, and rebuked this vain Opposer; For a Book is come forth, Entituled, *A Confession of Faith*, put forth by the Elders and Brethren of many Congregations of Christians (Baptized upon profession of their Faith) in *London*, and in the Countrey; in which Confession, we hold that the ten Commandments are moral and perpetual, are cleared from those Aspersions cast on us by Mr. *Cowell*, for so doing, and himself is Condemned as Erronious, and erring from the Faith of those Churches in City and Countrey, which he pretended to have Communion with; the Particulars out of this

Confer

Confession of Faith, word for word, are as followeth, Chap. 19. God gave to *Adam* a Law of Universal Obedience written in his heart, and a particular Precept of not eating the Fruit of the Tree of Knowledge, of good and evil, by which he bound him and all his Posterity, to a personal, entire, exact and perpetual obedience: Promised life, upon the fulfilling, and threatened death upon the Breach of it, and indued him with power and ability to keep it.

2. The same Law that was first written in the heart of man, continued to be a perfect rule of righteousness after the fall, and was delivered by God upon Mount *Sinai*, in ten Commandments, and written in two Tables; the four first containing our duty before God, and the other six, our duty to Man; so likewise in the fifth part of this *Chapter*, it is thus written, *viz.*

3. The Moral Law doth for ever bind all, as well justified persons, as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator who gave it: Neither doth Christ in the Gospel any way dissolve, but much strengthen this Obligation. This, and much more may be seen in this *Confession of Faith*, unto which I refer the Reader. And

And first, let the Reader consider what contempt and reproach Mr. *Cowell* casts upon the Churches, both in City and Countrey, for the use of this word Moral; as if it was vain Philosophy, used to catch Fish in an evil Net, as may be seen in his Book, *Page* 21. 24. And how much it concerns the Church, with whom Mr. *Cowell* walks, to consider what this Duty is; for he is not only fallen from the Sabbath, but from the sound *Confession of Faith*, uttered by the Churches aforesaid. He greatly errs from this their Faith, although he would be reckoned some Body amongst them; they distinguish between Laws moral and Laws ceremonial; but he jumbles altogether, and pours contempt upon the distinction. They believe the ten Commands bind all for ever Believers and unbelievers, as a rule of righteousness? But Mr. *Cowell* cries them down as yoke of Bondage, and will by no means yield that we should go to the Law of *Moses* for rules, although it is the same Law that was written in the heart of *Adam*, even that which was given on *Sinai*, and is binding by the Authority of God the Creator unto all for ever as it is witnessed in this *Good Confession*. As in *Page* 76. and 77. The aforesaid Congregations do thus confess, viz.

As it is of the Law of Nature; that in g
ner

neral, a proportion of time by Gods appointment, be set a part for the Worship of God; so by his Word it is a positive, moral and perpetual Commandment, binding all men in all Ages. He hath particularly appointed one day in seven for a sabbath, *Exod. 20. 8.* to be kept holy unto him; which from the beginning of the World, to the Resurrection of Christ, was the last day of the week (and from the Resurrection of Christ was changed into the first day of the week) which is called the Lords day, and is to be continued unto the end of the World, as the Christian sabbath, the observation of the last day of the week being abolished. So that we see by this *Confession*, that the fourth Commandment is moral and perpetual to all men in all Ages; which shews Mr. *Cowell* to be a man that greatly errs, from the Faith of these Churches, as is abundantly shewed in the Treatise before.

And truly this Confession of the Congregations, makes me lament to see the pronels of men, to choose rather to go wrong with a great many, then right with a few. How can the fourth Command be moral and perpetual, and binding to all, in all Ages, if the seventh day sabbath be abolished, seeing there is nothing commanded in it, but the seventh day Sabbath, and working the other six days.

Good

Good Reader, look upon it, *Exod. 20. 8, 9, 10, 11.* And so if you can find two Sabbaths, the seventh day sabbath, and the first day sabbath, and how dare men profess it as their Faith, that the seventh day sabbath is abolished, without producing one Text to prove it? How can you believe that the seventh day sabbath is abolished, and that the first day is the Christian sabbath without a word? What precept or promise have you to bottom your Faith upon? Do you not declare in *Page 71.* that God alone is Lord of the conscience, and hath left it free from the Commandments and Doctrines of men, which are in any thing contrary to his word, or not contained in it? So that to believe such Doctrines, or to obey such Commands out of conscience, is to betray true liberty of conscience, and the inquiring of an implicit Faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. Oh! how sad is this, for men in word to profess Gods Commandments, and yet deny it in practice? And protesting against the Commandments and Doctrines of men, and yet practice them, notwithstanding the shining light of this day against them. And what would become of all Religion, if men should follow your Example, and make all the other Nine commandments, speak contradictory

ons, and look with two faces, as you make the fourth? For that commands the seventh day sabbath, you say from the beginning of the World to the Resurrection of Christ; and from the resurrection to the end of the world, it commands the first day for a sabbath. But how remote is this from the Veracity of Gods Word? To imagine that God in the selfsame words, should command two contraries. Namely, to keep Holy the seventh day, and to work upon it, and to keep the first day Holy, and to work upon it; for so it must be, for the seventh day was Holy, but now it is common, and the first day was common, but now it is made holy; and by this word, *Exod. 20. 8. Remember the sabbath day to keep it holy, six dayes shalt thou labour and do all thy work, but the seventh day is the sabbath of the Lord thy God, in it thou shalt do no manner of work.* As if God commanded the first day, by commanding the seventh; for so it will follow, if this way of reasoning and believing be allowed.

And whether are you going in your Appendix, *Page 140* For you justify the Popes command, which is, remember to sanctifie the holy dayes; this you call the substance of the fourth command; the seventh day which God commanded is but a shadow, but this is the substance; for you say the Pope's nine

Commands have the substance of Gods Commands, though he makes void the second Command.

The like violence is done to Gods Law by Mr. *Thomas Vincent* in his *Explicatory Catechism* on the *Assemblies Catechism*, which is signed by Mr. *Owen* and thirty nine more, with whom these Confessors do readily subscribe; (for it is easier assenting then contradicting, and to take things for granted then be at the trouble of a Trial, whether they be so or no, like the Noble *Bereans*, *Act. 17. 11.*) the Passage in the aforesaid Book which I take Notice of is this, in page 237. *It is one day in seven which God hath appointed to be the Sabbath, and in the Commandment the Lord doth bless and hallow, not the seventh-day but the Sabbath-day, which might be another seventh-day in order if God should so please.*

Ans. If it be one day in seven that God hath appointed, how is it that it was the seventh-day from the Creation to the Resurrection that was appointed? (as your selves confess) and if you can thus boldly pervert this lively Oracle that Commands the seventh day, and say it is a seventh-day, what would become of all Religion, if men should be as bold with the rest of the Holy Scriptures as you are in this? and what will become of your first day Sabbath, for any day is a seventh

venth-day as well as that, and where will you find a seventh-day, and the seventh day in the Holy Scriptures, there are but seven days in all, and the seventh-day is the Sabbath; Ask any Child (which is uncorrupted with false Principles) which day is the sabbath, and he will tell you the seventh-day is the sabbath. for it is so plain in the fourth Command, that it cannot be denied without great violence to Faith and Reason; And it is very strange, that this pretended first-day sabbath should lie so close and unseen in the fourth Command, for so many Generations, that none could see it, till the Apostacy from primitive Purity.

And how daring is this for poor Mortals to say, that God did not bless and hallow the seventh-day but the Sabbath? when Jehovah himself with a Voice from Heaven saith, *Exod. 20. 8, 9, 10, 11. Remember the Sabbath-day to keep it holy, six days shalt thou labour and do all thy work, but the seventh-day is the Sabbath; for in six days the Lord made Heaven and Earth, the sea and all that in them is, and rested the seventh-day, wherefore the Lord blessed the Sabbath-day and hallowed it;* so that it is most apparently manifest, that the Sabbath that God blessed and sanctified was the seventh-day, and the sabbath which he rested upon from the six days Creating work; it is the

seventh day that God Rested upon, and that
 day which he Rested upon that day he blessed
 and sanctified; and if we should move accord-
 ing to this Conceit, what force or sense is there
 in Gods Command, or the reason to enforce
 it? for if the first day be the day that was
 blessed and sanctified, then it will follow, that
 because God wrought on the first day, and
 rested on the seventh-day, therefore he ble-
 ssed and sanctified the first day for a Resting
 day, although he commands us to work upon
 the first day, and to keep holy the seventh-day;
 yet his meaning is (as these men say) that we
 should work on the seventh day, and rest on
 the first day; and that which makes this un-
 learned mis-shapen thing the more strange
 and absurd is, that this fourth Command
 should be understood literally, as it is express
 from the Beginning of the World to the Re-
 surrection of Christ, and then, that it should
 face about and contradict all that it had be-
 fore commanded, and command a new Sab-
 bath, which shall be called (to please the ig-
 norant) a Christian Sabbath, as if the seventh-
 day Sabbath was no sabbath for Christians;
 but the seventh-day and the Sabbath are one,
 and the same God hath inseparably made
 them so by Creation and Institution, and the
first day is a common working day, by Cre-
 ation.

ation and free Toleration, *Six days shalt thou labour, but the seventh-day is the Sabbath:* and it concerns these men greatly to be humbled, that they have done such violence to Gods Law, and caused so many to stumble thereby, yea, and by this means they have put such a sword into the hands of the Enemies of the Protestant Church, so as that they cannot stand before them, for if we will have one thing in the Worship of God without a Command, then why not all other things as well as one?

It greatly concerns us therefore, to shew our selves the Remnant of the Womans seed, Rev. 12. 17. that keep the Commandments of God, and the Faith of Jesus; and be Followers of those Churches of Christ which were in Judea, which (you know) did keep and observe the seventh-day Sabbath, then we shall be like those believing Gentiles which were so commended by the Apostle, 1 Thes. 2. 14.

I know I shall be severely censured by such as admire men, and devoutly follow their Traditions in stead of Gods Commandments, for being thus bold and plain; but let such know, that I am not so bold with them as they are with the most High God, for God commands the keeping of the seventh-day for the Sabbath,

bath, and gives us reason from his own Example for the keeping of it, and commands us to work the other six days; but as they interpret this Command, they go about to perswade us, that God did not mean as he said, but on the contrary. he bids us keep holy the seventh day, but he means we should profane it; and he bids us work on the first day, but he means that we should keep it for the Sabbath; If I should thus interpret any one, or all the other nine Commands, I should be lookt upon by the world as a man given up to strong delusions, to believe Lies, and yet they cannot nor will not see what a shapeless Monster they make of the fourth Commandment; But though the Lord hath passed by our sin in days of ignorance, yet now he calls upon us to repent, and the light of the Sabbath shines, that it cannot be resisted without violence to Scripture and Reason, (if not, to a good Conscience).

But if the Mystery of Iniquity, or Lawlessness, (for so the word is) *2 Thes. 2. 7.* did begin to work in the primitive days, it is no wonder to see it work now, after so long and great Apostacy, and especially in such a back-sliding day as this, wherein nothing is more unwelcome than Light, because it suits Mens Interests best to walk in the dark; and the

the fulfilling of this Word of our Lord in *Mat. 24. 12.* is too much upon us, viz. because Lawlessness shall abound, the Charity of many shall wax cold; That which in one Translation is Iniquity, is in the Greek Anomy, which plainly signifies Lawlessness in this Text, and in many more, as *Mat. 7. 23. chap. 13. 41. Rom. 4. 7. chap. 6. 19. Tit. 2. 14. Heb. 8. 12.* which if duely considered, will give a Check to all those that abolish the Ten Commands, or those that make void any one of them, for he that offends in one point is guilty of all, *Exod. 16. 28. James 2. 10, 11.*

Thus saith the LORD, stand ye in the ways, and see, and ask for the old Paths, where is the good way, and walk therein, and you shall find rest for your souls; but they said we will not walk therein, *Jer. 6. 16, 17, 18.* Hear, O Earth, and behold, I will bring evil upon this People, even the Fruit of their thoughts, because they have not hearkned unto my words, nor to my Law, but rejected it, ver. 19. And to move to Repentance for the Transgression of Gods Law, Look unto Jesus, who was made under the Law, to redeem them that were under the Law; behold his bleeding Hands and Feet, Head and Heart, who gave himself for us, that he might redeem us from all Lawlessness, *Tit. 2. 14.*

F I N I S.